Four usefull and profitable

TREATISES,

1. *The Cure of Cares.*
2. *Contentment in Gods Gifts.*
3. *The Tribunall of the Conscience.* Or, *A treatise of Examination.*
4. *The new Art of Lying.*

E. 51. 59

By HENRY MASON, late Parson of S. *Andrews Undershaft London.*

LONDON,
Printed for *John Clark*, and are to be sold at his Shop under S. *Peters* Church in Cornhil, 1656.

THE CVRE OF CARES.

OR

A ſhort Diſcourſe,

declaring the condition of worldly Cares; with ſome Remedies appropriated unto them.

Penned for the uſe of all, but is moſt proper for ſuch as be diſtreſſed.

The third Edition enlarged

With another Diſcourſe of *Contentment in Gods gifts.*

BY

HENRY MASON Parſon of *S. Andrews Vnderſhaft London.*

LONDON,

Printed for JOHN CLARK, under *S. Peters* Church in *Cornhill.* 1634.

THE
CURE OF

TO THE RIGHT WORSHIPFULL Sir *Henry Marten*, Knight, Doctor of the Civill Law, *and Deane of the Arches.*

Right Worſhipfull Sir,

HAving heretofore publiſhed a ſmal Treatiſe for the curing of worldly Cares, and now being occaſioned to reprint it; I was perſwaded, becauſe of the likenes of the argument, to add unto it, by way of

an appendix, ſome Ser-
mon notes touching
Contentmẽt in Gods
gifts; either beſtow-
ed upon our ſelves, or
imparted unto others.
And this I did the more
willingly doe, becauſe
I thought that theſe
meditatiõs might ſerve
for the quieting of our
diſcontented and con-
tentious mindes, who
are ever ready to grudg
againſt God, becauſe
our owne advance-
ments are meaner then
our neighbours bee.

Which

Which distemper, if it be admitted and cherished, will disturb the quiet Peace of any Christian soule, and if it may be prevented or expelled, it will be a good help to free the heart from anxious & unquiet thoughts. For as it is said of the enemies of the Church, that it grieved them exceedingly, that there was come a man to seeke the welfare of the children of Israel: *Nehem.* 4. 10. so wee

may finde it true in experience ſtill, that not onely if we diſeſteeme the gifts of God conferred upō our ſelves, but alſo if we maligne Gods gifts beſtowed upon others; this will fill our mindes with vexation & griefe. And therefore I thought, that perſwaſions tending to equanimitie and contentation, might wel cōfort with medicines againſt anxious and diſtracting cares. And theſe two ſmall

Diſ-

Diſcourſes, now joyned together for the affinitie, that is betweene them, I have made bolde to offer to your Worſhips patronage and protection: deſiring that as you have beene kinde and favourable to the Author, ſo you will accept of theſe his poore labours, as a teſtimonie of that obſervance and dutie, which hee oweth and ſhall ever acknowledge to bee due unto you, for the

love you have ſhewed, and the reſpect you have had to the Clergie, that have been under you, and among the reſt more eſpecially to himſelfe. And ſo referring my ſelfe and theſe poore labours to your favourable conſtruction; I humbly cõmend you to God's mercie in Chriſt: and ſhall ever remaine

Your Worſhips in all obſervance and duty

H. MASON.

THE CVRE OF CARES.

OR

A short Discourse, declaring the condition of worldly Cares, with some remedies appropriated unto them.

THere is no man, I suppose, so happy; but may have some crosses that may breed him *cares*, and some cares that may require a *cure*. For say that a man hath wealth, and honour and authority, and abun-

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abundance of all things, so that neighbours, who looke upon his outward state, do think him an happy man, and will say of him that hee needeth not *care*; yet the same man lightly either hath an unquiet wife, or disobedient children, or unfaithfull servants, or contentious neighbours, or unnaturall kinsmen; who do both wrong him and disquiet him. Or if he be free from all these (as few men are,) yet the frowne of a Great man, or a losse in his estate, or a miscariage in some suite, or one sudden accident or other may befall him to his griefe. And as a *Human*

a Eccl. 5. 11, 12, 13.

in

in the midst of honours met with a *disgrace* that damped all his joy: so he who is most happy for the world, either hath, or ere long will meet with one crosse or other, that may fill his head with *carefull* & discontented thoughts. And these cares, as they do disquiet the man, so they doe offend God, and are therefore condemned [b] in Scriptures. In respect whereof I think it will not be without use, to take a view of the nature of these *cares*, and to assay, whether such *remedies* may be found out, as may serve either to *cure* or to *ease* them. And for that end; these particu-

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b Mat. 6. 25. &c. Luk. 12. 22. &c. Philip. 4. 6.

particulars seeme in mine opinion, not to be unfit, nor unworthy of consideration.

1 *What kinde of Care it is, at is here to be treated of.*

2 *What signes or markes there be, by which sinfull Cares may be discerned from those that be lawfull and faultlesse.*

3 *What evills or inconveniences sinfull Cares do breede or produce.*

4 *What remedies may be used to redresse them.*

CHAP.

CHAP. I.

What kinde of Care it is whereof here wee seeke the Cure.

EVery *cure* presupposeth a *malady*; and therfore whē wee seeke a *cure* of *Cares*, it is supposed to be of such onely as are evill. And yet it cannot be denied, but as *careleſſenes* is vitious, so some *care* may be lawfull and vertuous: and therefore it will be necessary in the entrance, for avoiding of confusion, to differencē thē, each from other. And for

Cap. 1. for that purpose we may first consider the uses of the word, and then the diversities that are found in the thing; and from either of them select that which may fit the purpose in hand.

I. And first for the word, wee may note two things.

1 That *Care* in propriety of speech is a serious applying of the minde to some object: which application we may also call a *regarding* of it. And in this generall acception it answereth to the Latine word [*cura*,] and to the Greeke words [μέλει] and [ἐπιμελῆσθαι] or rather to the substantive noune included

ded in these verbes. As *Mar.* 12. 14. the Pharises and Herodians say unto Christ, *Master we know that thou art true, and carest for no man* [οὐ μέλει σοι περὶ οὐδενός] and they give a reason of their saying so, *for thou regardest not the person of men*; implying in this speech, that not to *regard* men, is as much as not to *care* for them. And so is the word used [a] elsewhere often. But yet many times the English word [*care*,] as also the Latine [*cura*,] from whence it is derived, doth signifie and import an *earnest* and *vehement* intentiō of the mind; and is the same with the Latine [*solicitudo*,] and the Greek

(a) Mat. 4. 38. Luk. 10. 40 Io. 10. 13. Act. 18. 17 1 Tim. 3. 5 &c.

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(b) 2 Cor. 7. 12 & 2 Cor. 8. 16.
(c) Mat. 6. 25, 28, 38. Luke. 10. 41.

Greek [b σπουδὴ] & c μέριμνα, in which ſenſe our Engliſh Bible doth ſometimes trãſlate theſe words [*earneſt care*,] as 2. *Cor.* 8. 16. and ſometimes [*carefulneſſe*,] as 1 *Cor.* 7. 32. and 2. *Cor.* 7. 11. And in this acception we take the word in this place; that is, for *carefulnes*, or an *earneſt care*.

2 We may note that properly the word [*care*] doth import an applying or bending of the minde about ſome *future* thing; that we may obtaine our intent or deſire in it. For in orderly proceeding, all care or ſtudy of minde is for effecting ſomething, that we do deſire to bring about.

about. And therfore *Aquinas* saith, that [b] *Care is a ſtudy applyed to the obtaining of ſomething.* But yet ſometimes through the corruption of men, who not ſeldome do pervert the right order of things, *care* and ſtudy is imployed about that which is *paſt*, and things that are *impoßible*, and ſuch as cannot be ordered or procured by us: as when a man bendeth his thoughts, and beateth his braines with muſing and idle thoughts about ſome miſchance or accident, which he knoweth cannot be amended, nor doth ever fall into the deliberatiõ of a wiſe man. In this place I extend the word

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(b) *Solicitudo importat ſtudium quoddã adhibitum ad aliquid conſequendum. Aquin 2. 2. q. 55 art. 6. c.*

Cap. 1.

word to both; our *care* being then the more vitious, when it is the more diſorderly. And ſo much be noted for the word.

II. Secondly for the thing ſignified by this word we muſt note three diſtinctions; and out of them ſelect that which may ſerve our turne.

Diſtinct. 1. There are three ſorts of care anſwerable to three ſorts of objects, to which it may bee applyed. For ſome things are *holy*, or ſuch as God hath commanded; and ſome things are *ſinfull*, or ſuch as God doth condemne; & ſome things are of a middle or *indifferent* nature, neither commanded

ded nor forbiden, but may as occasion doth require, either be done or left undone without sin. And men may be *carefull* about all these things. For good men are carefull to performe good duties. So S. *Paul* saith of the Corinthians, that [a] *godly sorow wrought carefulnes in them:* and of the [b] *unmaried man and woman*, that *they care for the things of the Lord, how they may please the Lord, and may be holy both in body and in spirit.* And of himselfe hee saith, that *upon him lay the care of all the Churches.* Secondly, wicked men are *carefull* about their evill intentions and desires. So *Micha* saith

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(a) 2 Cor. 7 11.
(b) 1 Cor. 7 32, 34.

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saith of them, that [c] *they lye in waite for blood, and that they doe evill with both hands earnestly*: and *Solomon* saith, that [d] *they sleep not, except they have done mischiefe; and their sleepe is taken away, unlesse they cause some to fall.* Thirdly, all sorts of men are *carefull* about the things of this life. [e] *Martha was carefull and troubled about many things*: all of them belonging to provision for the body, and entertainment of friends. And [f] he that is *maried, careth for the things of the world, how he may please his wife.* —and *shee that is maried, careth for the things of the world, how she may please her*

(c) Micah. 7. 2, 3.

(d) Prov. 4 16.

(e) Luk. 10 41.

(f) 1 Cor. 33, 34.

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her husband. The first sort is a *godly* care, the second is a *devilish* care, and the third is a worldly care; and that is it whereof now we doe enquire.

Dist. 2. Secondly, this *worldly care*, or care for the things of this world, is of two sorts: it is either a *regular* and orderly care, or an *irregular* and exorbitant care.

The *regular care* is, when according to the rule of wisdome and Gods word, we forecast and study how to procure our lawfull ends and desires. Now the *rules* prescribed by Gods word for this purpose are three. 1 That the desire of our ends be moderate

Cap. 1. derate. 2 That our pursui of the meanes conducin to these ends, be lawful And 3, that there be a pa tient submission of our de sires and endevours t Gods will and pleasure.

Rule 1. 1 That our desires o worldly blessings be *mode rate*; so that we neithe preferre thē before mor necessary things, nor spen about them unnecessary and excessive paines. Fo example a good man desireth health, & wealth and preferments, and ho nours; but so, as that hee doth much more desire grace and Gods favour, & peace of conscience, and eternall life. And againe, hee bestoweth paines in seeking

eeking for the blessings Cap. 2.
f this life, but it is at *sea-*
nable houres & without
lling up that time, which
due to better things.
his I call a *moderate* de-
re of our ends: and it is
ver necessary in seeking
or worldly things. This
nle is prescribed by our
aviour, when he saith,
First seeke the kingdome (a) Matt. 6.
God and his righteousnes. 33.
nd was practised by the
postle, when *he suffered* (b) Philip.
he losse of all things for 3. 8.
ods cause, and *counted*
he but dung, that he might
in Christ.

2 The next *rule* is, that *Rule* 2.
we use *lawfull meanes* for
ttaining of our ends, so
that wee do not doe any

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thing for procuring
them, which is contr
to Gods word or w
This *rule* the Apostle p
scribeth, when for seeki
of worldly wealth he
(c) Ephes. 4 28. veth this direction; c
him that stole, steale no mo
but rather let him labo
working with his hands
thing that is good, that
may have to give to him t
needeth. In this passage
may note three things
our purpose: (1) The
that is desired; and t
is, that a man may ha
sufficiency, not onely
supply his own wants, b
to relieve the wants of
thers also. (2) The
that is forbiden to b
used for this end; and t

stealing and whatsoever other unjust dealing. And 2 the *meanes* that is commanded; and that is *labour* and paines-taking, by doing some worke that is lawfull and good. This is the Apostles rule in seeking for wealth: and the same should be ours in our desires and cares for all other worldly things.

Rule 3.

3 The last *rule* is, that we *submit* our desires to Gods will, and leave our endevours with patience, to be ordered by his providence. This *rule* was given by our Saviour, when he taught us to pray, *Thy will be done in earth, as it is in heaven.* And himselfe did practise it, when he

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(d) Mat. 26 39. and Luke 22. 42.

said, [d] *O my Father, if it be possible, let this cup passe from me: nevertheless not as I will, but as thou wilt.* Here he earnestly desires preservation from death, and yet patiently submitted himselfe to God's pleasure, either for life or death. And so *David* (e) Psal. 37. 5. giveth the rule, [e] *Commit thy way unto the Lord, trust also in him and he shall bring it to passe*: and he followed it in his own practice, [f] *If (saith he) I shall finde favour in the eyes of the Lord, he will bring me again, and shew me both it [the Ark] and his habitation. But if he thus say, I have no delight in thee, behold, here am I, let him*

(f) 2 Sam. 15. 25, 26.

him

me, as seemeth good unto
him. And thus the Disci-
les at Cesarea, *& did be-*
ech Paul not to goe up to Ie-
rusalem, where they knew
hat he was to be perse-
uted: *but when he would*
ot be perswaded, (because
e knew it was Gods will
o the contrary;) *they ceased*
nd said, the will of the
ord be done. And thus
ust we doe: though our
esires be most reasona-
le, and our meanes most
arrantable; yet after all,
e must *submit* our selves
o God and with patience
& contentednesse referre
ll to his providence, ei-
her for the granting, or
or the denying of our de-
ires. Now if these three

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(g) Act. 21.
12, 14

Cap. 1.

rules be observed in o
seeking of worldly thing
if our desires be *moder*
and our meanes *lawfull*,
all left with due *subm*
sion to Gods will and ple
sure; then our care f
these things is order
and *regular*. And this ca
is both allowable and co
mendable. First, it is *allow*
able, because S. *Paul* saith
(d) 1 Cor. 33, 34. d *He that is maried care*
for the things that are of t
world, how he may please h
wife: and she that is mari
careth for the things of t
world, how she may please h
husband. For by this speec
he meant not to tell u
what maried peopl
might unjustly practise a
gainst Gods Law, bu
what

what they were occasion-
ed to do by vertue of their
calling. For elſe in all
eſtates of life, men & wo-
men may deale corruptly,
and diſhonour God: and
the ſingle life might be
ſubject to the like cum-
brances, that the maried
eſtate is. Secondly, I ſay
further, that this kinde of
care is *commendable*, be-
cauſe it is that meanes, by
which God hath appoin-
ted us to ſerve his provi-
dence. For to truſt to
Gods help without uſing
our owne care, is not ſo
much to *truſt* God, as to
tempt him. And therefore
Solomon ſendeth the ſlug-
gard to the Piſmire, to
learne care & providēce of

Capa.

Cap. 1.

her, in that * *she provideth her meate in the summer, & gathereth her food in the harvest.* And S. *Paul* telleth us, that (a) *if any man provide not for his owne, & specially for those of his house, he hath denied the faith, and is worse then an infidell.* This care then is a thing both allowed and commended in Scriptures: and therefore is not that *care*, for which we need to prescribe any *cure.*

* Prov. 6. 8

(a) 1 Tim. 5. 8.

But now in the second place there is an *irregular* and exorbitant care: and that is, when contrary to the former *rules* of Gods Law we seeke after our wished ends. 1. If we desire things of the world

too

too *immoderately* or too eagerly: as if we preferre them before Gods ſervice, or ſo ſeeke for them, that we neglect good duties, or any way affect them more then according to their worth and vaine. In this ſort *Eſau* offended, when he [b] *ſold his birthright for one morſell of meate.* Nor was *Rachel* free from this ſinne, when ſhe ſaid, [c] *Give me children or elſe I die.* For the one preferred his belly before his right to the bleſſing: and the other deſired children with impatiencie againſt God. 2. If wee uſe *evill meanes* for the effecting of our deſires: the is our care *irregular* and unlawfull;

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(b) Heb. 12. 16. and Gen. 25. 31, 32, 33.

(c) Gen. 30. 1.

Cap. 1.

(d) 1 Sam. 28.6,7.

(e) 2 King. 1.2.

becauſe ſinne is no orde
ly or fit way to procu
Gods bleſſings by. Th
was the ſin of Saul, d *w*
when God would not anſw
him, went to a witch f
counſell: and the ſinne
Ahaziah, who in his ſic
neſſe, e *ſent to Baalzebu*
to enquire whether he ſhou
recover of his diſeaſe: an
the ſin of all thoſe, that
for advantage, or uſe *ſp*
for recovery of healt
or commit any ſinne f
gaining of this worl
goods. 3. It is *irregular* a
ſo, if we *diſtruſt* God
providence for the ſuc
ceſſe of our lawfull e
deavours, or if wee do no
ſubmit our buſineſſes
Gods pleaſure. Thus th
Kin

King of Israel sinned, who being distressed with famine, he said in his fury, [f] *This evill is of the Lord: what should I waite for the Lord any longer?* And the *Noble* man of the same King, when he distrusted Gods word delivered by the Prophet, and said, [g] *If the Lord would make windowes in heaven, might this thing be?* And so do all they sinne, who think (as *Iob* saith the wicked say) [h] *What is the almighty —? and what profit shall wee have, if wee pray unto him?* And they who think, if besides their labour and paines-taking, they do not use *shifts* and deceitfull dealing, they may become beggers

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(f) 2 King. 6. 33.

(g) 2 King. 7. 2.

(h) Iob. 21. 15.

Cap. 1.

beggers, notwithstanding all the promises of Gods blessing upon their endeavors. In these three respects our care may become *irregular*. And in the first respect it may properly be called an *immoderate* care because men do excessively desire their ends. In the second, it is properly an *inordinate* care, because thereby men pursue their ends in a disorderly manner. And in the third it is properly called a *diffident* and *anxious* care, because it is joyned with anxiety of minde, and distrust in Gods providence. But commonly all these properties goe together, and all of them may be indifferently

ently called by any one
these names. For hee
t desireth or careth for
e world *immoderately*,
ll not stick at the
anes, nor trust God
th the successe, or with
tience expect the e-
nt. And if our care for
e things of this life, have
y of these sinfull condi-
ons; then it is an *irregu-*
r & unlawfull care. And
at is it which is forbid-
n by our Saviour, when
e saith, [i] *Take no thought*
r * *be not carefull*) *for*
ur life, what ye shall eate, or
hat ye shall drink; *nor for*
ur body, what ye shall put
; and by the Apostle,
hen he saith, [k] *Be care-*
ull for nothing. And it is
the

Cap. 1.

(i) Matt. 6. 25.
* μὴ μεριμνᾶτε

(k) Philip. 4. 6.

Cap. 1.

the care that is here p
pounded, and is to be
ken of in this place.

Distinct. 3. This *irre*
lar care for things of
world, may be of
sorts. 1. If we do *disor*
ly desire to *obtaine* so
worldly good. As for
ample, the *covetous* m
when he hath too m
already; yet wearieth
weareth himselfe with
ring for more; and
Ambitious man, when
hath greater places of
nour, then he can man
or discharge, yet striv
to come higher still:
and the *poore* man d
sometime too eagerly
too immoderately de
a competent meanes
livi

Cap. 1.

iving in the world. And ll of them do unlawfully are & seeke for a world- y good.

2 This *irregular* care may be, by seeking to *avoid* some worldly evill. As namely those that be in *prison*, may take too much care, how they may be freed: and those that be in *want*, how they may be relieved: and those that be *sick*, how they may bee recoverd. In the former kinde *Rachel* sinned, when shee did immoderately desire to beare children: & in the latter kinde *Esau* sinned when he did excessively desire the satisfying of his hunger. And both of these are within the compasse

Cap. 2.

compasse of the subject here to be spoken of. The conclusion then is, All *cares* for things of this life, whether it be for *obtaining* of some good, or for *voyding* of any evill, if it be *irregular* in such sort as hath beene formerly described, is that which the Scriptures condemne under the name of *worldly cares*, and is the thing to be inquired into in this ensuing Treatise.

CHAP. II.

What signes or tokens there be, to discerne this sinfull care by.

Hitherto we have considered the nature of *worldly cares*

Cap. 2.

ares, as they are condem-
ed in Scriptures, & have
herby differenced thē in
ood part frō ſuch cares
are lawfull and allow-
d by Gods word: but yet
ecauſe men are willing
o flatter themſelves in
hoſe things which they
elight in, and will there-
pon bee apt to deceive
emſelves, in judging
eir care of the world to
e a *moderate* providing
r their eſtate, when it is
deed an *irregular* and
xceſſive carking for the
orld: it will be neceſſa-
y in the next place, to ſet
owne ſome ſenſible
arkes and ſignes, where-
y ſinfull cares may bee
ore eaſily diſcovered &
diſ-

Cap. 2.

discerned to be such. A
for that purpose we m
take notice of these toke
following.

I. If cares do fill t
head and heart of a man
unseasonable times; that
a signe, that they are *i*
moderate & excessive. F
the *moderate* and pru
dent care maketh a m
diligent about his wor
when *opportunity* serv
for his benefit and adva
tage: but if a man t
care, when the time s
veth not, & then be thi
ing on the world, wh
hee should be busied
bout other matters; th
is too much care, and e
ceedeth due proporti
and measure. And such

Cap 2.

he cares of those men, who *minde earthly things*. For they fill the head with houghts, and the heart with feares; even then, when a man intends other occasions, and both should nd would be thinking on etter things. If he goe another way, & leave them as he thinketh) behinde im, they will attend him ill: they will follow him o his *bed*, and to his *board*, nd to his *closet*. They are t his heeles, or rather in is head, when hee walketh in the fields for his ecreation; and when he s disposing of his household for their imployments, and when hee is in he Church about his devotions,

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votions, and when he g
eth to bed to rest and r
fresh himselfe: and if he b
in bed, yet hee sleepe
not; if he be in the Churc
he prayeth not; and if h
heare a Sermon, he u
derstandeth not what
said. And all this, becau
the minde being full
thoughts already, hath n
roome for other things t
enter in. And this, all m
will say is too much an
without reason: and ther
fore if we observe ou
selves, and finde our car
thus possessing our head
we may resolve, these b
very *irregular* and unlaw
full cares. This is the fir
signe.

II. A second is, The
care

Cap. 2.

ares may be knowne to
e *irregular*, if they busie
& take up a mãs thoughts
bout such things, as are
ot in his power to order
r dispose or alter any
way for his advantage.
For the *regular* care ma
eth a man *diligent* to use
ood meanes for his ho-
est ends, and when once
e hath done what is in
is owne power, and be-
ngeth to his dutie to
oe, he leaveth caring for
hat which he cãnot com-
asse. But excessive and
nmoderate care doth not
rely busie men about the
eanes, which them-
lves may use, but about
he event and successe of
heir labours, which is in
Gods

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Gods hand onely, eith
to grant or to den
When they have done
that they can doe,
they rest not there;
they feare and doubt, a
forecast dangers and di
culties, & muse with th
selves what the event m
be; and if any thing
out amisse, they
thought for that which
alreadie past, and cann
be recalled: as if the H
bandman, when he h
plowed and sowed
weeded, and done all
belongeth to the art
tillage, should afterw
beate his braines, and
sie his minde with thin
ing, how the corne
grow, and how the w
th

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er will prove, and what croppe he may have at e harveſt. And this is ident to be *foolish* and perfluous: and therefore wee finde thoughts of ings without our com- ſſe, we may know that bee an *irregular* and lawfull care.

III. A third ſigne of a full care, is; if it vexe e minde and diſquiet e man, and bereave him his inward peace and ntentment. For the or- rly care, maketh a man *adviſe*, & provide, and bour for that which ay availe him; and when hath once done work- g, then he leaveth care- g, glad that his worke is

at

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at an end; Yea, and he
forteth himselfe with
conscience of his well
ing: and because he h
done his owne end
vours, he *laieth* himse
downe in peace, and with
tience expecteth G
blessing according to
promise. But *anxious*
distrustfull cares; th
worke upon the man, w
they cannot worke ab
the thing: they doe
onely fill the head wi
thoughts, but the he
with heavinesse, & bre
sorrow when they cann
further the successe. F
which cause the Greek
call this care [illegible]
cause it doth [illegible]
cut and divide the min

peeces. And the Latines
ll it [*cura*,] becauſe it
oth *cor edere*, feed upon
nd conſume the heart.
nd in the Hebrew
ngue the * ſame word
gnifieth both to take
nought or to be *carefull*,
nd to ſorow or be *grie-*
ed: and our Engliſh Bi-
les do ſometimes render
the [a] one way, & ſome-
mes the other [b], the uni-
ie of the word implying
neare affinity in the
hings. And we in our
Engliſh tongue when we
ee a man pine and waſte
nd weare away without
pparent cauſe, we ſay,
He taketh care, or *He taketh*
thought for ſome thing,
meaning that his cares

C breede

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* דאג

(a) 1 Sam. 9.5.
(b) 1 Sam. 10.2. Pſal. 38.18

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breede *sorrow*, and his
row *sicknes*. And this m
needes be a great de
too much, when t
which shold help to spe
our businesse, doth ser
to consume our selves.

IIII. A fourth sig
may be this: If our ca
for earthly things
breede *feares* and *suspiti*
without cause, that is
signe that it doth affect
over much and abe
measure. For *ordinate* c
as it *useth helps* to eff
his ends; so it *provideth*
gainst lets and dange
that might hinder the
but both of them wi
moderation, and as reas
doth require. But if
mans heart be set on t
worl

rld, his loue to earthly ngs, & the care that he h of them, doth make n feare every ſhadow, l ſuſpect every fancy; ch what like a skittiſh e, that ſtarteth at every w. And as *Cain* ſaid of his diſcontent and fidence, [c] *Every one that deth me, ſhall ſlay me*; whē there was never a one the world, but his owne her and mother: ſo theſe n doubt leſt every eat man that they meet th, will oppreſſe them; d every poore man will ale from them; and ery paſſenger will obe them; and every apman or cuſtomer, ll overreach them; and

Cap. 2.

(c) Gen. 4. 14.

Cap. 2.

every man that they de
with, will one way
other deprive them
their commodities
riches: nor dare they t
any man further then t
see him. For accordin
any mans *love* is to
world, so will his *fe*
be, lest he lose that wh
he loveth.

These be the *signes*
symptomes of an *anxi*
diffident, inordinate and
moderate care. If any
feele them in himself
finde them in others,
may be sure that such
are distempered with
sicknes of worldly c
and therefore have n
to seeke for; and to
use of whatsoever

ay be preſcribed for eir better eaſe and reco- rie. Cap. 3.

CHAP. III.

What evils accompany this regular care.

CAres, ſuch as have beene already de- ſcribed, have many conſequents & compa- ions; which may juſtly ove us with all care to move them, & to ridde ur ſelves of them. For xample theſe.

1. They *buſie* and *vexe* nen with exceſſive toile, nd yet they no way help im, or make him any re- ompence for his paines.

Cap. 3.

And this appeareth
two things: 1 becauſe t
are *needleſſe* and with
uſe: and 2, becauſe they
fruitleſſe & without e

Firſt they are *need*
and without uſe. F
men would doe t
parts, God will be
to doe his: that is, if t
uſe honeſt meanes, as
hath appointed; hee
procure a happy iſſue
himſelfe hath promi
This the Apoſtle teach
(a) 1 Pet. 5.7. us, [a] *Caſt all your care*
God; for he careth for
(b) Pſal. 37 5. And David, [b] *Commit*
way unto the Lord, and
in him; and he will brin
to paſſe. And our Savi
(c) Mat. 6. 33. [c] *Seeke ye firſt the kingd*
of God and his righteouſ

nd all these things [of the world] *shall be added unto ou.* And if God do take are of us, and will bring o passe our desires, and ast upon us all needfull hings, when we have done our duty; and do est upon his providence: what a *vanity*, nay iniquity s it, to beate our braines bout those things, which, if we would leave them to Gods disposing, would without our care be better done to our hands? Cap. 3.

Secondly, they are *fruitlesse* and without effect, and do no way help forward or further the thing which we care or labour for. For [d] *which of you* (saith our Saviour) *by taking* (d) Mat. 6. 27. Luk. 12. 25

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thought can adde one
bite to his ſtature? H
meaning is, that
thought, nor care, nor
xietie of minde, can effe
our deſires, or procure t
ſucceſſe; which is onely
Gods power to give. A
ſo, in like ſort, we m
reaſon of all other the li
caſes: Which of us by ſi
ting in a corner, (thou
we ſhould weepe our be
lies full) can by this cark
ing care, either cure a di
eaſe in our bodies, o
make up a breach in ou
eſtates; or pacifie th
broiles in our houſe, o
bring to life againe a de
ceaſed friend? No, Theſe
be things, which if Go
do not give them we can
not

Cap. 3.

not have them. Thus this care, & vexation of ſpirit, is both *needleſſe* without uſe, and *fruitleſſe* without effect: and in both reſpects we may ſay that this *irregular* care doth cumber us and not help us.

II. *Immoderate* cares do make our life to be without *comfort*. For God [e] hath given us both *bread to ſtrengthen* us, *and wine to make the heart glad, and oile to make the face ſhine*; as David ſpeaketh: and he it is that [f] *filleth our hearts with foode and gladneſſe*. The meaning of which ſaying is, that God doth not onely beſtow on us *neceſſary* things that may preſerve life, but *comforta-*

(e) Pſ. 104. 15.

(f) Act. 14 17.

Cap. 3.

ble things also that m
make it joyfull; and wou
not only have his servan
to live; but while the
live, to rejoyce also. B
cares take away this joy
they are ever accompan
ed with sadnes & sorow
and [a] *by sorow in the hea*
(saith Solomon) *the spir*
is broken, and a [b] *broke*
spirit drieth the bones:
that all the dayes of th
afflicted [spirit] *are evil*
but a mery heart is a conti
nuall feast. In respect
whereof we may say o
such a man, that he *enjoy*
eth not life, while he *pos*
sesseth it: and that his ve
rie soule doth but serve to
make his paines sensible.
Nay, sorow doth not
onely

(a) Pro. 15. 13. & 12. 25.
(b) Pro. 17 22.

onely deprive mans life of the *comfort*, which God hath given him, but doth even deprive the man of life it selfe. For to say nothing of those, who being oppressed with cares, do with their owne hands hasten their death; this *sadnesse* in the soule, doth by degrees shorten our time, and that when wee think not on it. [c] It made *Hannah* to *weepe*, and to forgoe her foode. [d] It made *Ahab* sick, and betake himselfe to his bed. And (as the Apostle saith) in the end, [e] *it worketh death*. And thus cares do make the life *uncomfortable*, and without joy. Cap. 3.

(c) 1 Sam. 1. 7, 8.

(d) 1 King. 21. 4, 5.

(e) 2 Cor. 7. 10.

III. *Immoderate* cares do

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do make men *unfit* for Gods *service*: and that in two respects. 1 because he that is dejected with griefe, cannot be cheerfull about any worke, much lesse, can he that is grieved with worldly cares, be free hearted to so contrary a worke, as Gods service. But (f) *Elisha* was then fit to prophecie, when *the minstrell played* before him: so men are then fit to heare and reade and pray with devotion and zeale, when their hearts are enlarged with joy and gladnes. And therefore God requireth, (g) that when men *have abundace of all things, they should serve the*

(f) 2 King. 3.15.

(g) Deut. 28.47.

Lord

rd with joyfulnes and
adnesse of heart. 2, Cares
ake us unfit to serve
od, because the heart
eing take up with earth-
thoughts, hath no lei-
re to attend to heaven-
things. But as he that
in a deepe studie, or is
muſing on ſome matter
with intention of minde,
eeth not the things that
re before his eyes; or if
e ſee them, yet noteth
hem not: ſo he whoſe
minde is filled with cares
of the world, heareth not
what the Preacher ſaith
unto him, or if he heareth
t, he obſerveth it not:
nay, when himſelfe pray-
eth, his heart knoweth not
what his mouth ſpeaketh.

Cap. 3.

And

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And no marvell: for
heart is away all the w
ranging here and th
where his thoughts
Or if such a man fasten
on anything in the publ
ministerie, Yet his care
the world carrieth him
the Church to other
faires, & they do so wh
ly take up his though
that he thinketh no mo
on that which hee h
once heard: and so t
seede that was sowne, f
want of watering it b
meditation, never grow
eth up into practice. Fo
which cause our Savio
telleth us, that [h] *the care*
this world doth choke th
word; and warneth us to
[i] *take heed, lest our hearts b*
or

(h) Mat. 13 22.

(i) Luk. 21 34.

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ercharged with ſurfetting d drunkennes and cares of is life: and ſo that day f the Lord] *come upon us unawares.* In which admonition we may conſider theſe particulars, (1) What he warneth us of, nd it is *ſurfetting* and *unkenneſſe* and *cares of his life*: he joyneth theſe ree together, becauſe hough they differ in nare, yet they agree in ne worke or effect. (2) What the effect is, which ney cauſe, *they overcharge he heart*, that is, they reſſe it downe to the round with the heavie urden that they lay upon . *Surfetting* burdeneth t with exceſſe of meate,

drunkennes

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drunkennes with abund
of drinke; and *wor*
cares with anxious
distracting thoughts:
all of them keep it dow
and make it lie grovel
upon the grownd.
What the danger her
is; and that is, men are
prepared and unready
the comming of Chr
unto judgement, so t
that day commeth upon th
at unawares: and hee th
is not prepared to gi
his account, will never
able to abide the last se
tence. Thus cares ma
men *unfit* for Gods se
vice, and consequent
for their last reckoning.

III. *Immoderate* an
distrustfull cares, as the
depriv

Cap. 3.

eprive our ſelves of com-
rt, ſo they *rob* God of
s *honour*. For if we will
ale juſtly with God, and
vide aright betweene
n and our ſelves, in the
anaging and ordering of
our affaires & buſineſ-
s: ours is the *labour*, his is
e *ſucceſſe*; to us it belon-
eth to uſe lawfull means,
t to him to give a bleſ-
ng, and to proſper the
eans, that we have uſed.
his the Pſalmiſt teacheth
s, [a] *Except the Lord build*
e houſe, they labour in
aine that build it: and,
xcept the Lord keepe the
ity, the watchman waketh
t in vaine. And, *it is*
ain for you to riſe up early,
o ſit up late, and to eate the
bread

(a) Pſal. 127. 1.

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bread of ſorows. And ſo ne
Apoſtle, [b] *I* (ſaith he) *pl* hi
& Apollos watered, but ea
gave the increaſe. And ha
Savior ſaith of the huſb ro
(c) Mar. 4.26. man, that [c] *he caſteth ſeed* n
to the ground, and ſleepeth he
riſeth night and day, and o
ſeed ſpringeth and gro lo
up, he knoweth not how. ig
(d) 1 Cor. 15.37,38 [d] *Thou* (ſaith the Apoſt lo
ſowſt not that body wh ni
ſhal be, but bare grain, it h
chance of wheat or of ſ o
other ſeed: but God giv
it a body, as it hath plea
him; and to every ſeed
owne body. By which ſa
ings we may ſee that t
husbandman after his da
labor may take his nigh
reſt, & never trouble hi
ſelf about the ſpringing
th

Cap. 3.

he ſeed; becauſe that is a
hing, that is out of his
each, and it is God alone
hat doth make the corne
row without his thinking
n it. But againe, ſuppoſe
he *husbandman* ſhould be
o fooliſh, as when he hath
one ſeeding, to watch all
ight, and to toſſe up and
own upō his bed, & beat
is braines in peeces with
hinking on the growth
f his corne, and caring for
plentifull harveſt; yet for
l this, neither would his
corne grow the better, nor
is barnes at the harveſt
rove ever a whit the ful-
er. And thus it is in all
other caſes and buſineſſes
of the world: The *labour* is
ours, and our part it is to
uſe

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use the meanes; but t
successe is Gods, and h
part it is either to wit
hold, or to bestow a bl
sing. And therefore, if a
man take upon him
forecast and provide f
the successe and event
things otherwise thē by
sing fit means for it; (as t
carefull and anxious m
doth, who still continue
his care after he hath do
his worke:) he doth her
by encroach upon Go
right, and rob him of o
part of his *glory*, which h
will not impart to an
other.

V. *Immoderate* and *di*
trustfull cares will bee
means to hinder our des
red ends, and wil even de
priv

Cap. 3.

rive us of that ſucceſſe or which wee take all the are. For if with *patience* nd ſubmiſſion we could eave things to be orde- ed by Gods providence, e would not faile to ef- ect our deſires: but if wee *diſtruſt* Gods Providence, nd dare not relye on his word; it will bee juſt with God to leave us to our ſelves, and to deny us his preſence and protection: as [a] *the prince,* that would not beleeve Gods word ſpoken by the Prophet, was made to ſee the truth of it, but was denied to enjoy the fruit of it. This point, at leaſt for the former branch of it, hath beene in part confirmed already

(a) 2 King. 7. 2.

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already; and may in both the branches of it, be further declared by two contrary examples: the one in *Peter* the Apostle, and the other in the Patriarch *Abraham*. *Peter* doubted of Christs word, & thereby loste his protection: *Abraham* beleeved in hope against hope, and was rewarded with a blessing. But to declare these instances more fully.

Of *Peter* we reade thus

(*b*) Matt. 14.28.&c.

[b] *Peter said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to goe to Iesus. But when he saw the winde boisterous, he was afraid*

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id; and beginning to sink, cryed saying, Lord save . And immediately Iesus etched forth his hand and ght him, and said unto ; O thou of little faith, erefore didst thou doubt? this example there are ese things considerable: We may note *Peters fidence* & stedfast faith: offered & adventured his Masters word, to lke upon the Sea, with- any other prop to up- ld him. 2. His *doub-* and diffidence. When saw *the wind boisterous*, the sea swelling, and billows ready to o- whelme him, then he s afraid of the danger, doubted lest notwith- standing

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ſtanding Chriſts prom
he might periſh in the
ter. 3. The *event* & ſucc
of all. And that is, P
never began to *ſinck*, til
began to *doubt*: till the
walked upon the wa
as ſafely, as a mã may
in a path way. But w
once he diſtruſted, t
he ſank downewards:
but that Gods mercy
the greater, and C
caught him by the han
might have been drow
in the depth. And
is with us. If we dare
God upon his word,
ſhal be ſafe in the gre
danger, though wee
in the midſt of the
without any other
but the hand of Gods
vide

dēce to uphold us. But if e let goe our hold upon ods word, and dare not ye upon his promiſe; s no marvell, if we ſink, e leade, and periſh in e waters. And no mar- ll then it is, that we do often faint, & faile, and l downe under the bur- . For which of us would t doe as S. *Peter* did; are to be drowned, if we ere in the midſt of the a, & ſhaken with a boi- erous winde? Nay, which us druſt doe as hee d; adventure to go up- the ſea, when God ould cōmand it? Surely od hath bidden us deale ſtly, and to [a] *have our nverſation without cove-*

Cap. 3.

(a) Heb. 13. 5.

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touſneſſe: and hath pro
ſed, that he *wil never l*
nor forſake us. But we
withſtanding feare,
ſay, that *if we doe not*
thers doe, that is, ſhift
lye, and put off baſe w
and over-reach in
bargaining, we may
begging, and ſhut up
ſhop windowes. Aga
God hath commande
that if men oppoſe
while we are about
ſervice, wee ſhould

(*b*) Ier. 1. 17. Ezek. 2. 6.

[b] *be diſmayed at their f*
nor afraid of their w
and he hath promiſed
in ſuch a caſe he

(*c*) Ier. 1. 18. 19. Ezek. 3. 8, 9.

[c] *make us a defenced city*
an iron pillar, and wal
braſſe againſt Kings &
ces, and Prieſts and peo

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d *though they fight a-*
inſt us, yet they ſhall not
vaile againſt us. But
e, if a Great man require
us that which is unjuſt
be done, and ſhew us
angry face for doing of
r dutie; we tremble at
e ſight, and our hearts
ake within us, [d] *as the*
es of the wood are ſhaken
ith the winde. And againe,
take an inſtance, which
more direct to the point
hand; God hath com-
anded, (e) *Be carefull for*
othing: but in every thing
prayer and ſupplication
ith thankſgiving, let your
equeſts be made knowne un-
God: and he hath pro-
niſed that if we obey,
hen *the peace of God, which*

(d) Iſ. 7. 2.

(e) Philip. 4. 6, 7.

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passeth all understand
shall keepe our hearts
mindes through Christ Ie
And againe he hath co
(*f*). Psal. 37. 5, 7, 9. manded, [f] *Commit thy*
unto the Lord, and re
the Lord, and waite pati
ly for him: and he h
promised that he
bring to passe our desire
that they *who waite*
the Lord shall inherite
earth. But we, if we m
with a crosse, sickneſſe
our bodies, weaknes
our estates, disgraces
our persons, or any oth
misfortune or distre
wee runne to a corner,
weepe till our eyes b
wearie, and make o
owne hearts sad with m
sing on our miserie, a
fore

recasting dangers of doing. Now while wee us *distrust* Gods word, e have no warrant to xpect his help: but if e *feare* with *Peter*, wee ust looke to *sinck* with im. And this sheweth at distrustfull cares prent us of our desires. Cap. 3.

The other *example* is in *Abraham* the *father of the faithfull*. Of him it is storid, that (g) *God tried him, & said, Take now thy son, thine onely sonne Isaac, whom thou lovest, and get thee into the land of Moriah: & offer him there for a burnt offering upon one of the mountaines, that I will tell thee of. And Abraham rose up early in the morning &c. Then on* (g) Gen. 22 1. 2.

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the third day Abraham lift up his eyes, and saw the place afarre off: &c. And Abraham tooke the wood of the burnt offering, and laid it upon Isaac his sonne; and he tooke the fire in his hand, and a knife, and they went both of them together, &c. And when they came to the place:— and Abraham built an Altar there, and laied the wood in order, and bound Isaac his sonne, and laied him on the Altar upon the wood. And Abraham stretched forth his hand, and tooke the knife to slaie his sonne. And the Angel of the Lord called unto him out of heaven,— and said, Lay not thine hand upon the Lad, neither do any thing unto him: for now

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know that thou feareſt God, ſeeing thou haſt not withheld thy ſonne, thine onely ſonne from me. In this example of *Abraham*, wee may note theſe particulars, and make uſe of them for our direction. (1) What *Abraham* was commanded to doe: and it was that hee ſhould *take his onely ſonne*, the ſtaffe of his age, the hope of his poſteritie, the joy of his life, and (which is moſt of all) the ground of Gods promiſes towards him in Chriſt. For God had promiſed that in *Abraham and his ſeed all the nations of the earth ſhould be bleſſed*: and that ſeed he had appointed *Iſaac* to be.

Cap. 3.
(a) Gen. 21 12.

For [a] *In Isaac* (saith God) *shall thy seed be called.* Besides, this sonne, who *Abraham* loved, and that deservedly for many respects, he was commanded to carie three dayes journey off, and to kill him with his owne hand, and to offer him up in burnt sacrifice unto God. An hard task, and a grievous storme, by which *Abraham* was put to the triall, what hee would do for God. (2) Note, what *Abraham* in this case performed, and that was even all that was required of him. Hee *tooke his sonne*, and caried the *wood* and the *knife*, and went three daies journey, and

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d *bound* the childe, and
w out the knife, and
ched the blow, that
uld have bereaved
th *Isaac* of his life, and
raham of his deareſt
nne. A ſtrong *faith*, and
undaunted affiance in
od, by which *Abraham*
th ſet us an example,
hich moſt of us would
ther *commend*, then *imi-*
te. For one of us, had we
eene in his place, would
ve thought thus; Lord,
why ſhould God deale
thus ſtrangely with me?
Was ever man brought
to theſe ſtraits, that
I am in? and, Is it poſ-
ſible, my heart ſhould
beare all this, and not
breake? Or thus; Can

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" God love me, that
" vieth me mine o
" child? Will God
" vide me comfort, w
" he taketh from me
" the joy that I have?
" Meaneth hee to
" forme his promise
" in *Isaac*, when he de
" eth *Isaac* to be slain
" his body to be burn
" to ashes? Or thus;
" nothing please God,
" mine onely sonne?
" Is it not enough, th
" part with my son, b
" must murther him, w
" mine owne hands? a
" May I not now at o
" make an end both
" his life and of my gri
" but must I be acting
" three daies togeth

" th

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hat by prolonging the
ime, I may increaſe
my ſorow? Thus, or in
me ſuch manner, as this,
ee would have beene
ady to have complained
gainſt God: Or if wee
ad ſubmitted againſt our
nindes, yet we would
ave wept and mourned
nd wrung the hands, like
Rachel, that wept for her children, and would not bee comforted, becauſe they were not. But *Abraham* did neither ſo, nor ſo. Hee did what God commanded, and hoped for that which God had promiſed. And therfore the Apoſtle ſaith of him, [a] *Againſt hope hee beleeved in hope*: and, [b] *Hee that had received the promiſes*

(a) Mat. 2. 18.

(a) Rom. 4. 18.
(b) Heb. 11. 17.

Cap. 3.

misses, offered up his only wi
gotten sonne, of whom it ma
said, In Isaac shall thy to
bee called: accounting wh
God was able even to co
him up from the dead. bl
this was that which *Abra* he
ham performed in h
time of his triall. (3) Co ne
sider wee how *Abraha* u
sped after all: and th n
was, an *Angel* staied h
hand from killing his so
and God commended hi
faith, that was so ready t
obey, and now all ages ac
knowledge *Abraham* for
the father of the faithfull.
Nor is there any of us,
but will thinke and say;
"O happie man that had
"such a sonne to give, and
"such an heart to part
with

with him at Gods commaund, and such a faith to depend upon God when all things seemed contrarie, and such a blessing from God, whē he was destitute of all help and hope! This is ne end of those, that dare ust God in their trialls, nd with chearfulnesse an follow him through eir troubles. Let us then *mitate Abrahams* faith, nd we shall partake also f his *blessing*.

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CHAP.

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CHAP. IIII.

What rules or directi
wee may follow to ease
selves of these cares.

THe evils being s
and so great wh
attend *irregu*
cares, I suppose every m
will earnestly desire so
remedies, that may eith
cure or *abate* them. And
doubt but many would
their endeavour to b
eased, if they knew whi
way to goe about it. A
therefore it will be a se
sonable and welcome se
vice, I suppose, if in the la
place we can finde so
Rules that may *direct* us
thi

his worke. And for that urpoſe I have thought n theſe following di-ections. Cap. 4.

I. When ſuch thoughts lo ariſe in our mindes, ve muſt not yeeld to thē, nd give way to our paſ-ions: much leſſe may we as men uſe in ſuch caſes o doe) get our ſelves in-o a ſolitary roome, where we may weep with-out being ſeene, and may feede our paſſions with muſing on our miſery, and with framing reaſons that may aggravate our griefe. For all things grow ſtrōg, when they are cheriſhed; but theſe naturall diſtem-pers which ſpring and ſprout ſo eaſily of them-ſelves, *Rule* 1

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ſelves will ſoone become headſtrong, if they be not withſtood, and either denied entrance, or quickly turned out of doores, that they do not ſettle within us. And for that purpoſe we may doe foure things. (1) We muſt *divert* our thoughts ſome other way, and turne them on ſome better object. For as *husbandmen*, when their ground is overflowed wth much water, make ditches and water-furrowers, to carie it away: ſo if our mindes bee over-flowed with cares of the world; there is no better way to draine them, then by making another paſſage for them, and by diverting them

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thē upon ſome other matter, fitter to be thought upon; eſpecially if we ſet them on worke about ſome ſuch things as may either affect our mindes with ſome uſefull delight, or may tend to the mitigating or abating of theſe cares. For which purpoſe, we may teach our hearts to meditate on the vanity of worldly things; or on the comforts and peace of a good conſcience, or on the ſhorteneſſe of this life, or whatſoever other good matter that we can moſt willingly receive and entertaine. For ſuch will finde the eaſieſt entrāce, & are likely to abide the longeſt with

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with us. And if our former thoughts and cares do interrupt us, and intermingle themselves against our wills, and so breake off, or hinder our meditations: yet we must then force our selves to call home our wandring thoughts, and labour to drive out these fansies, as

(a) Gen. 15 11. (a) *Abraham drove away* the birds that lighted on his sacrifice. (2) Wee may for the same purpose; betake our selves to good *company*, such as whose words may *minister grace* to our hearts when wee heare them; and whose savoury talk may possesse our mindes with a love & liking of them. For looke how

how much we give our minds to mark ſuch mens diſcourſes, & ſo much we pare away or diminiſh of our diſtracting thoughts. (3) Wee may, and it will be moſt availeable, if wee do bend and ſet our ſelves about the reading of *Scriptures*, or peruſing of ſome other wiſe and ſober writings, which may both take up our thoughts and informe our mindes. So it ſeemeth *David* did in the times of his diſtreſs, [a] *Princes* (ſaith he) *did ſit and ſpeake againſt me: but thy ſervant did meditate in thy ſtatutes.* And againe, [b] *Vnleſſe thy Law had beene my delight, I ſhould then have periſhed in mine affliction.*

Cap. 4.

(a) Pſal. 119. 23.

(b) Pſ. 119 92.

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fliction. By which speeches we may gather, that *David* did not sit downe and bemone himselfe with discontēted thoughts, but he ranne to Gods *word* and did meditate in his law, & had comfort from thence in all his troubles. And so should we doe, if any feares afflict our mindes, we should goe to the Booke of God, & busie our selves with thinking on the sweet sayings that bee there delivered and taught. (4) Wee should set our selves with as much chearfulnesse, as we may about the *businesses* & workes of our *honest callings*. For these are duties that God requireth at our

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our hands, & they be employments that wee are well acquainted with, and ſuch buſineſſes withall, as new occaſions every day will put us upon: and in theſe reſpects it will be the more eaſie to buſie our mindes about the ordering of them. And if theſe have their due place, carefull thoughts will have the leſſe roome. Theſe are the *diverſions* which we may uſe in this caſe: and if thus, or, in any other the like kinde, wee ſet our heads and hearts on working; we ſhall both buſie our mindes with good thoughts that may profit us, and keepe out worldly cares that would annoy

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annoy us. But if whe
cares and feares doe seiz
upon us, we avoyd *action*
and shunne *company*, an
cast off the care of ou
callings, and get into
corner, that wee may giv
scope to our cares, an
may invent arguments t
amplifie our misery; it
no marvell, if our feare
and cares, and unquie
thoughts get head again
us, when as our selves d
uphold them with ou
owne hands.

Rule 2.

II. We must strive to take away the *cause*, tha breedeth these unquie cares. For as in healing *sic bodies*, *Physitiās* never think the cure to bee sound, til the cause of the disease be

bee removed: ſo it is in healing *ſick* and diſtempered *mindes*; there can be no ſound cure, till the cauſe which firſt bred the diſeaſe, and afterward doth uphold it, be removed or taken away. Now the cauſes of this ſickneſs, which in this place we endeavor to cure, are eſpecially theſe two; An *immoderate love* of worldly things; and a *fearfull diſtruſt* of Gods providence and fatherly care over us. Cap. 4.

1 An *immoderate love* of the world is a cauſe of *inordinate* cares; becauſe *where our treaſure is, there will our hearts alſo be*, as our Saviour ſaith. If our *treaſure*, that is, that which we (a) Mat. 6. 11.

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wee esteeme, and desire and love, as some speciall jewell of great worth, if it be in heaven; then our hearts will be in heaven, ever thinking upon, and ever longing after the celestiall joyes, and the society of the glorious Saints & Angels, and the presence of the blessed Trinity; in the enjoying whereof is *fulnesse of joy for evermore*. And if our treasure be upon earth, if we desire and love the things of this life, as our greatest good; then our hearts will bee upon the earth, still thinking on the world, and ever reaching and gaping after it. Wee shall sometimes be study-

ing

ing how to get them, and sometimes how to *increase* them, and sometimes how to *dispose* of them; and when wee have nothing to doe about them, yet our hearts will delight to looke upon them, and to handle thē; as the worldling often telleth over his gold and silver, not because he knoweth not the summe, but because hee delighteth in the sight and sound of it. And if once these things be lost, which are so much loved; the heart followeth after thē *mourning* and sorowing that his joy is gone, as when *David* tooke *Michal* away from *Phaltiel* her supposed husband, (a) hee

Cap. 4.

(a) 2 Sam. 3.16.

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went with her along weeping. For that which a man doth love immoderately when hee hath it, for that hee will mourne immoderately, when hee hath lost it. And hence it is, that because Rachel did too excessively desire children before shee had them, therefore the [b] Prophet doth bring her in, as a patterne of them that weep for their children, which they are not. For as it is with things that appertaine to the body, those that are loose from the flesh, as our clothes & armour are, these we can put on and off without annoyance or paine, but that which sticketh to our flesh

(b) Ier. 31. 15.

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flesh, as the skinne doth, if that be pulled or plucked from us, it putteth us to paine, and breedeth smart and sorow: so it is with the things of this world, if they be unto us as our clothes, things without us, and such as we desire onely for our use; then we can both possesse them & lose them with patience and contented mindes: as we see it was with *Iob*, when he had lost all that ever he had, (c) *hee fell downe upon the ground, and worshipped* (or prayed God) *and said, Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord gave, and the Lord hath taken away:*

(c) Iob. 1. 20, 21.

Cap. 4. *blessed be the name of t*
Lord. Iob, when he w
stript of all his goods, a
servants and children,
the store that he had
the world; he thought
himselfe no otherwis
then as of one that is *nak*
and stript of his clothe
and therefore he endur
the losse of all with gre
patience, and praised G
as well when he took
them away, as when h
gave thē. He remembr
that he came without th
into the world, and mu
goe without them out
the world: and therefo
thought he might liv
without thē in the worl
And so, if the things of th
world be unto us as ou
clothe

clothes which are without us, and not fastened to our flesh or glued to our hearts; then with the Apostle, we may freely say of them, (a) *Every where & in all things I am instructed both to be full, and to bee hungrie, both to abound, and to suffer neede.* But contrariwise, if the love of worldly things do enter into our hearts, and stick fast to our soules, as the skinne doth to the flesh; every little pull, that draweth away any of the, will draw away so much blood from our hearts veine. See the truth of this in an example or two. The (b) Evangelist telleth us of a *young* man, (who as

Gap. 4.

(a) Philip. 4. 12.

(b) Mark. 10. 17. &c.

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he had great riches, ſo he loved them too much, that he came to Chriſt re ſolving to doe any thing that ſhould be required for *inheriting of eterna life*: but when Chriſt onc bad him, *goe and ſell a that hee had, and give it t the poore, and he ſhould hav treaſure in heaven: he w ſad at that ſaying*, as loth t loſe heaven, but more loth to part with his land

(d) 1 King. 21.4.

And (d) *Ahab* was ſick an would *eate no bread*, whe hee was denied *Naboth vineyard*, which he did ſo

(e) 2 Sam. 17.23.

much deſire. And (e) *A chitophel* was ſo weary of his life for the diſ eſteem of his *counſell*, tha hee *went and hanged him ſelf*

selfe. And so all those that love the world, and *minde earthly things*, who *make their belly their God*, or *have their portion in this life*, lose all their joy, and are even wearie of their lives, if once they be deprived of that which they love. And consequently, such men can never be free from these *immoderate, anxious* and tormenting cares. And therfore if any man desire to ease himselfe of the *cares* of the world, he must first empty his heart of the *love* of the world. Cap. 4.

2. A second *cause* of inordinate cares, is a *fearefull distrust* of Gods providence, and his promises

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made unto us. For if wee durst trust Gods word, when (f) he saith, *I will never leave thee, neither will I forsake thee*: then as the Apostle inferreth in the next verse, *we might boldly say with our selves, The Lord is my helper, and I will not feare what man shall do unto me*: not *feare*, if hee should take away my goods, or stripp mee of my dignities, or deprive me of my libertie, or bereave me of my limbs and life. And againe we might say with *David*; (g) *God is our refuge and strength, a verie present helpe in trouble. Therefore will we not feare though the earth be removed, and though the mountaines*

(f) Heb. 13 5,6.

(g) Psal. 46 1,2,3.

be

be caried into the midſt of the ſea: &c. Such a man, is like a ſhipp at anchor, which the waves and ſtormes may beate and batter, but cannot move out of his harbour or ſtation: nor needes ſuch a man to be diſquieted with anxious and diſtracting cares, becauſe he hath faſt hold on God, who is the rock of his ſalvation and will not faile him. But if a man dareth not reſt upon Gods providence, nor relie on his promiſes; it is no marvell, if he cling faſt to the world, becauſe hee hath no better ſtay to hold by. And therefore take away his goods, or his health, or his libertie,

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or his preferments, &c, &
hee will think as Mich
(a) Iud. 18. 24. said to the *Danites*, *Ye have taken away my Gods and what have I more?* For his worldly goods, the be his God, in whom he doth trust, and whom h doth adore. And therefor if wee will bee eased o immoderate and anxiou cares, we must accustom our selves to depend an relie upon God, and t put our trust in him, an then *the peace of God wil preserve us* in all crosses.

Rule 3. III. If we desire eas of worldly cares, we mus seriously meditate on such things, as may perswade a reasonable man to equanimitie & patience.

And

And for that purpose these meditations will be helpfull. Cap. 4.

1 If wee consider the *sweet providence* of our good God, which is such, as that he turneth all that we suffer, to our greater good. Thus *Moses* telleth the people of Israel, that (b) *God led them through the greate and terrible wildernesse, wherein were firie serpents and scorpions, and drought, where there was no water; but he brought forth water out of the rock of flint, and fed thē with Mannah:* [that is, there was no water, but such as God brought them out of the flint, nor no bread but such as hee rained downe out *Meditation* 1.

(b) Deut. 8 15, 16.

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out of the clouds unto them:] and all this was *that hee might humble them* [with their wants] *and prove thē* [in their wants,] *to doe them good at their later end.* And God himselfe saith of those that were caried away captive, that he (a) *had sent them into the land of the Chaldeans for their good.* In which examples we may see, that God turned the penury & the captivity of his people into their greater good: And so he doth stil, by the greatest crosses he worketh us the greatest comforts: & that he doth two waies, or in two respects:

(a) Ier. 24.5.

(1) Because hee maketh *temporal* crosses to be

spirituall

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ſpirituall cures unto us: & by the ſmart which hee layeth on the outward, he preſerveth the ſoundneſſe of the inner man. For as a ſkilfull *Phyſician* can by his arte ſo temper ranck poyſons, that he maketh them ſerve for wholeſome medicines: ſo Almighty God, by his great wiſedome doth ſo order our croſſes, that he maketh thē to be *medicinall* unto us. Sometimes hee maketh them like *purgations*, to evacuate our pride and profanenes, & worldlineſſe, and vaine glory, and ſuch like corruptions of our ſoules. So they were to *Manaſſes*, 2 *Chron.* 33. 12. And ſometimes he

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he maketh them like *preſervatives*, to keep us frō falling into thoſe or the like ſins. So they were to *Abimelech Gen.*20.3. And ſometimes againe hee maketh thē like *cordialls*, to ſtrengthē our decaying graces, and to animate us to holy duties, to pray more fervently, and to reade and heare Gods word more attētively, & to beare the rod of God more patiently, & to performe all holy duties with the more life and alacrity. So they were to the Iſraelites *Hoſ.*5.15. And from hence it is, that as men (b) *Clipp the birds wings, leſt ſhe flie away: ſo God doth take away our wealth* (and

(b) *Stella de Contemptu vanitatum mundi. Part.*1 *cap.* 48.*pag.* 151.

our

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our health and our honour, &c:) *leſt wee ſhould be lyfted up, and runne away from our Maſters ſervice.* For theſe and ſuch like reſpects, *David* ſaid, [a] *It is good for me that I have been afflicted, that I might learne thy ſtatutes.* And, [b] *Before I was afflicted I went aſtray: but now have I kept thy word.* And ſo, every one of us, may ſay of the afflictions that we have ſuffered, if we make a right uſe of them, *It is good for me*, that I was dejected with ſickneſſe, or diſgraced by ſlãderous tongues, or wronged by unjuſt neighbours, or vexed with an unquiet wife, or endamaged in mine eſtate &c. For

(a) Pſal. 119 71.

(b) Pſal. 119 67.

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&c. For by this meanes I have learned to love God the more, & the world & mine owne ſins the leſſe. And if wee make ſuch wholeſome *medicines* for our ſoules out of the calamities that befall us in the world, we have little cauſe to vexe our ſelves with care for that, which doth doe us ſo much good.

(2) God doth many times make our preſent croſſes, to be meanes to prevēt future evils, which otherwiſe might doe us greater prejudice in our worldly eſtate and condition. For example, [b] the Jews in *Ieremies* time, which eſcaped the captivity, remained at home

(b) Ier. 24. 8, 9.

for

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for their greater hurt. For they were *driven into all the kingdomes of the earth*, and were ſo tortured and conſumed there, that they became *a proverb, and a taunt, and a curſe in all places*: but thoſe that were taken captives eſcaped theſe greater evils, and at length were reſtored home againe, and enjoyed their former liberties and lands. And in the like manner God doth many times deale with us alſo. For whereas we grieve at the untimely death of our children, which wee hoped ſhould have beene the ſtaffe of our old age, and ſhould have inherited both our names & houſes: yet

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yet we may obſerve, that many children of as good hope, as they ever were, have proved ſuch croſſes to their parents, as that their fathers or mothers have not ſtuck to ſay of them; *Would God he had never beene borne*, thus to afflict his friends, and undoe himſelfe: or, I would I had caried him to his grave, when I brought him to his nurſe. Surely *Rachel*, who out of her deſire of children ſaid, [a] *Give me children or elſe I dye*: did afterward [b] dye indeed by child-bearing. And that ſonne which ſhe [c] joyed to think on aforehand, proved afterward a [d] *Benoni*, a ſonne of her ſorow

(a) Gen. 30.1.
(b) Gen. 35.19.
(c) Gen. 30.24.
(d) Gen. 35.18.

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ſorow. And ſo the children, whoſe life we do ſo immoderately deſire, and for whoſe death wee grieve without meaſure, had they lived, might have proved *ſonnes of ſorow*, and ſuch as we would have wiſhed, that they had beene buried long before. And againe, wee think it an heavie caſe, if a man be diſeaſed, or diſmembred, and either full of paine, or deprived of ſome limme: and yet it is not unuſuall, that ſtrength of body, and ſoundneſſe of limmes, do give occaſion of a farre greater miſchiefe; ſo that we may ſometimes heare men ſay, *Would God I had beene ſick*

in

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in my bed, or I would I had loſt a legge, or an arme, when I went to ſuch a place, or began ſuch a worke. Thirdly, we count it a lamentable thing, if a man bee robbed by theeves, or impoveriſhed by ill debtors, or undermined by cunning Lawyers, or any way brought to penury or diſtreſſe: and yet we may note it in the world, that many times riches prove * *the hurt of the owners* of them: either they embolden them to ſome deſperate attempt that may be their ruine, or they whet others with envy to lay ſnares for their life, or one way or other they breed men ſuch

* Eccles.5. 13.

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ſuch woe: that they will ſay of them, *Would God I had beene borne to never a foot of land*, or, I would I had lived as ſuch a Cobler or Water-bearer doth: for then I had eſcaped theſe miſchiefes, & might have had ſome comfort in my life. And the like may be ſaid of other the like caſes: cõcerning all which we muſt conſider, that what we ſee afterward, & wiſh for it, when it is too late, that God ſeeth aforehand, & provideth for it, before it come. And hence we may have a good meditation to comfort us in all diſtreſſes. For if God do take away our children that are deare unto us, as our

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our lifes, we ſhould think, It is perhaps becauſe he foreſeeth, that if they ſhould ſurvive, they would worke either woe to us, or ruine to themſelves. And if he lay ſickneſſe, or lameneſſe, or maimedneſſe upon our bodies; it may bee hee doth it, becauſe he foreſeeth that if we had health and ſtrength, and ſoundnes of limmes, they would be an occaſion of ſome greater miſchiefe. And if he ſend us want & poverty, and loſſes in our eſtates and dealings, it is becauſe he foreſeeth that wealth would breede us more woe, thē it is worth. But ſure it is, that moſt times

times God doth lay afflictions, either becauſe he will procure us ſome good, or prevent ſome evill by them. And if ſo, why ſhould we mourne or take thought for that which tendeth to our welfare and greater comfort? Cap. 4.

2 A ſecond *meditation*, to worke patience and to mitigate cares, is, if wee conſider the *times* and *ſeaſons* that God taketh for delivering and relieving of his ſervants. And that is this, that when all other helps faile, then God is moſt ready to help: & thē is he neareſt to relieve, when men are neareſt to deſpaire. [a] *He* (ſaith *Hannah*) *Meditation 2.*

(a) 1 Sam. 2.6.

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nah) bringeth downe to th grave, and bringeth up a gaine. And, [b] God (saith Mo ſes) will judge his people, an repent himſelfe for his ſer vants; when he ſeeth tha their power is gone, and there is none ſhut up, or left. And, he (saith S. Paule) [c] comfor teth thoſe that be caſt downe. And, he (saith [d] David) is a Father of the fatherleſſe, and a Iudge of the wi dows. And, [e] When my father and mother forſake mee, then the Lord will take mee up. In all which ſay ings wee may conſider two things: (1) Gods great mercy in helping the diſtreſſed: *he bringeth men up out of the grave*, he *judgeth* his people, that is, he

(b) Deut. 32.36.

(c) 2 Cor. 7.6.

(d) Pſal. 68 5. and Pſal. 10.14

(e) Pſal. 27.10.

he righteth them from their adversaries, & he is a *Father* to pity them, and a *Iudge* to defend their just cause. (2) The objects of this mercy, or who they bee that God sends such help unto; and they be those who are *brought downe to the grave*, that is, who are in the deepest misery: and, those whose *power is gone*, that is, who have no meanes to help themselves; & those, who *are cast downe*, who are *fatherlesse or widows*, and who are *forsaken of their parents* & neerest kinred, and are destitute of all friends and helpers. And hereby wee may see, that God doth especially shew

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mercy, when men are in the greateſt miſery. And that he doth upon three grounds, or for three cauſes. (1) Becauſe he delighteth to ſhew mercy, and *mercy* ſtill hath *miſery* for its object; and is then moſt ready, when there is the greateſt need. And from hence it is, that whē the Iſraelites were oppreſſed by the Egyptians; and [a] *ſighed by reaſon of the bondage, and cryed*; then *their cry came up unto God by reaſon of the bondage*. That which made them to *cry*, made him to *help*; that is, the ſore bondage which they ſuffered. And [b] *If thou afflict the widow and the fatherleſſe* (ſaith God)

(a) Exod. 2.23.

(b) Exod. 22.23.

God) *and they cry unto me; I will surely heare their cry.* And it is given for a reason of Gods speciall mercy towards Israel,* *because he saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.* Where, when hee saith, there was not any shut up, he meaneth that there was none, which by shutting up himselfe in some strong hold or Castle could avoid the danger: and when, not any left, he meaneth none of those who were abroad, found any mercy to be spared frō the common calamity. And the whole sentence, There

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* 2 King. 14. 26.

Clausi defecerūt, &c. i. Milites & Nobiles, qui se urbium et arcium muris tutabantur, perierunt: & his perennibus Residui *quoque — consumpti sunt. Tirin. in* Deut. 32. 36. v. *eundē* 3 *Regum.* 14. 10.

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was none shut up, nor any left, is a proverbial speech, noting an utter devastation and ruine. And when the people were in such a desperate and remedilesse condition; then God did relieve them from heaven.

(2) Because God hath a speciall *communion* with his people, so that [c] *in all their afflictiõ* he professeth himselfe to *be afflicted:* and that [d] *he that persecuteth them, persecuteth him:* and that [e] he who *toucheth them, toucheth the apple of his eye.* And therefore, the more they are afflicted, the more himselfe suffereth in them: and consequently, the readier he will be both to succour them

(c) Isai. 63.9.

(d) Acts 9.4.

(e) Zach. 2.8.

them, and to eaſe himſelfe. (3) becauſe when men are deſtitute of all help, and hope, and have neither friends, nor meanes, then God may gaine the greateſt honour by their deliverance: for it will then appeare to be his worke. So S. *Paul* ſaith of himſelfe & *Timothy*: that they were (t) *preſſed out of meaſure, above ſtrength, in ſo much that they deſpaired even of life*; and that therefore they *had the ſentence of death in themſelves, that they ſhould not truſt in themſelves, but in God, which raiſeth the dead.* And the ſame Apoſtle ſaith of himſelfe, that God refuſed to free him

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(t) 2 Cor. 1 8, 9.

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him from the buffetting of Satan at the preſent, becauſe [g] *his ſtrength was made perfect in weakneſſe.* And wee read of *Gedeon*, that God would not ſave him from his enemies by an armie of two & thirty thouſand men, but he did ſave him by three hundred. And the reaſon is given in the text, [h] *Leſt Iſrael ſhould vaunt themſelves againſt God, and ſay, Mine owne hand hath ſaved mee.* The meaning is, that if they ſhould have conquered, when they had a great armie, they might have aſcribed the victory to their owne ſtrength: but if with an handfull of men they ſhould

(g) 2 Cor. 12 9.

(h) Judg. 7. 2.

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should overcome a great host of enemies; all men might see that it was Gods doing, and not their owne endeavour that got them the victorie. And thus God doth use to doe still: hee leaveth men to struggle with the crosse, when their wants are but small, & the meanes competent to provide against them; but mans *extremity* is Gods *opportunity*: when they have no power, then hee sheweth his; & when all helps and hopes from men doe faile them, then is he ready with relieſe from heaven, that his power and strength and mercy may bee seene. And hence we have an ex-

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cellent *meditation* of great cõfort. For if our distresse be *small*, our care for it should not be *great*: and if our case grow *desperate*, and remedilesse in respect of humane help; then *the Iudge is at the doores*, and then God is even at hand, to relieve us, & then may wee comfort our drooping soules, as the Apostle did the afflicted Hebrews; (i) *Yet a little while, & he that shall come, will come and will not tary.*

(i) Heb. 10.37.

Meditation 3.

3 Thirdly, it will not be unprofitable for easing of cares, if amidst the evils that we suffer, we call to minde the *good things*, which by Gods mercy we do enjoy; and if, as wee

weigh

weigh, our croſſes by thinking on the greatnes or grievouſneſſe of them; ſo we lay in the other ſcale over againſt thē, the mercies that are ſtill continued unto us. For ſo we may finde perhaps, that our bleſſings do overweigh our croſſes; and therefore that wee have greater cauſe to praiſe God that we are ſo well dealt with, then to grudge or grieve that we are no better. For example, ſay that we are *ſick*, or ſore, or maimed: yet wee have meate, and Phyſick, and attendance, and a ſoft lodging, which many others as good as our ſelves do want. Or, we are *oppreſſed* with great Cap. 4.

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ones, or undermined by Conie-catchers, or slandered by foule mouthes: yet we have some kinde friends to comfort us, and an obsequious family to observe us, and a commodious house to dwell in, all which may refresh us at home, when we have beene molested abroad. Or againe, we are *impoverished* in our estates, and want meanes and maintenance, and we are crossed in our preferments, and suffer repulse in our suits, & are destitute of friends to supplie us: but wee have soundnes of limmes, health of bodie, and a right and readie use of our senses, so that we can

endure

endure labour, or ſerve in ſome places of imploy-ment, and worke for the getting of an honeſt li-ving. Or yet againe, Say, we have *all theſe* croſſes, & none of the other com-forts (though who can ſay ſo truly?) yet we have the comfort of Gods word, & peace of conſcience, and hope of eternall life; and we have God our father to protect us, and Chriſt our Redeemer to pray for us, and the holy Spirit of them both to comfort us, and the bleſſed Angels to pitch their tents round about us, and to guard us. Or, if we have not theſe for our comfort, it is our fault alone that we want them: Cap. 4.

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them; and then we have greater cause to bee solicitous and carefull for the obtaining of these spirituall mercies, then for the repairing of our worldly wāts. And hence we have a *meditation* of great comfort. For if we cōsider our worldly state, we are not without the testimonies of Gods love towards us in many things: but if we looke upō our meanes of grace, and our hopes of glory, and Gods eternall favour in Christ, then wee have greater cause to cheare our selves against all worldly troubles. For thē as God comforted his people, saying, (k) *Though the Lord give you the bread*

(k) Isai. 30 20.

of

Cap. 4.

of adversitie, and the water of affliction yet shall not thy Teachers bee removed into a corner any more; but thine eyes shall see thy Teachers, and thine eares shall heare a word behinde thee saying. This is the way, walke ye in it. So may every afflicted Christian comfort himselfe in the like manner: Though the Lord have given me *bread of adversitie*, and *waters of affliction*, though hee have laid on me sicknesse or wants, or disgraces, or such like; yet hee hath not taken from mee his Word, his Sacraments, his Ministers; meanes of grace, or peace of conscience, or the light of his countenance: and so

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I may have theſe, it is no greate matter though I want all other things. For as *David* ſaid, [1] *Lord, lift thou up the light of thy countenance upon us*; and then addeth, *Thou haſt put gladneſſe in my heart, more then in the time that their corne and their wine increaſed*: ſo the Chriſtian ſoule may ſay; God hath put more cauſe of gladnes in my heart, by the enjoying of his favour, and the expectation of his glorie, then if I had had corne and wine & oile, honours and offices and preferments, health & ſtrength and libertie, and whatſoever elſe appertaineth to the outward man.

(1) Pſal. 4. 6, 7.

Cap. 4. *Meditation* 4.

4 It may help to alaie our cares for the world, if wee consider how God hath *alaied* and *tempered* these verie crosses, whereof we complaine. For say, that God hath stricken us with sicknes: yes; but he might justly have stricken us with death. Or he hath laied losses and wants upon us: yes; but he might have left us without any ragge to our backs, or crumme of bread for our bellies, or a dropp of water to relieve our thirst. Or hee hath suffered men to oppresse us, and hale us into prison: yes; but he might have given way to the Devill, to set upon us, and hurrie us into hell.

And

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And finally, whatsoever we suffer, yet it is a great deale lesse then we have deserved, and then God might have laied upon us, if he had rewarded us according to our sinnes. And hence we may have a good *meditation* for our comfort. For in what distresses soever we be, yet we may be glad that they are no worse. And if our crosses seeme grievous to be borne, we may cheare our selves in the Apostles words, [m] *We are troubled on every side, yet not distressed, we are perplexed, but not in dispaire; persecuted but not forsaken; cast downe, but not destroyed.* When *Hezekiah* consider-

(m) 2 Cor. 4. 8, 9.

red

red this, he praiſed God for it: [n] *Good* (ſaid he) *is the word of the Lord which thou haſt ſpoken*: and, *Is it not good if peace and truth be in my dayes?* which is as if he ſhould have ſaid, God might juſtly have laied this puniſhmēt both on me and my children; and his mercie it is, that he doth ſpare me in mine owne perſon; and deferre his judgement till afterward. And the Church in the Lamentations, [o] *It is of the Lords mercies that we are not conſumed, becauſe his compaſſions faile not.* And ſo conſidering that all our croſſes are farre leſſe then our ſinnes, and that God hath mingled much mercy

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(n) 2 King. 20.19.

(o) Lam. 3.22.

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cy in our afflictions, we have great cause to bles God, that our *sufferings* are so easie, when our *deservings* have beene bad.

Meditation 5.

5 Fiftly & lastly, amid our solicitous cares f the world, we may think whether wee have n greater cause of *taki thought* for our *soul* which yet doth seldom and little trouble o mindes. For example, Sa we have lost our goods, offended some great ma or endangered our liber ties and lives; and this fil leth us with anxietie an care: Yea, but have w not lost some measure o Gods Spirit, or offende th

the Lord of heaven, and endangered our ſoules & ſalvation; And where is the thought that we take for theſe things? This *Meditatiõ* may either ſerve to ſhame us for our worldly mindednes, & that we have ſo much care about theſe tranſitorie things: or it may ſerve to work in us a greater care for our ſoules; and if that once be increaſed, our care for the world wil in a like proportion be decreaſed with it. Cap. 4.

Theſe be the *Meditations*, with which if we buſie our ſelves, when occaſiõ ſhall require; they may help to avert our mindes from muſing on our worldly griefe, and may mitigate

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mitigate those cares that do too much possesse our hearts. And thus much may serve for this third rule, which is to meditate on such things, as may perswade to patience and equanimitie.

Rule 4.

IIII. A fourth and last rule is, that in all our pensive thoughts we *goe to God* for comfort, and still unloade our cares into his bosome by prayer and supplication. For if wee cast them upon God, God will ease us of them. Nor will any man think, that hath not tryed it how much this course may availe to the quieting of a distracted soule, and that either because having

having done his dutie, he may comfort his heart with the conſcience of it, or becauſe having referred himſelfe to Gods mercy, he may well hope that God will ſupport him. But whatever the reaſon bee, certaine it is that *Hannah* gained great eaſe by it. It is ſaid of her [p] that being upbraided by her adverſarie for her barrenneſſe, *ſhee wept, and did not eate, and her heart was grieved.* Here was her care and thought-taking for want of children. But then [q] *in the bitterneſſe of her ſoule, ſhe went and prayed unto the Lord, and wept ſore.* Here *Hannah* caſt her *burden* upon the Lord, and un-

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(p) 1 Sam. 1,6,7,8.

(q) ver. 10, 11.

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unloaded her cares into his bosom. And thē thirdly it is added after all, that having done her prayers, (r) *she went her way, and did eate, and her countenance was no more sad.* Where we may see, that she had no sooner prayed, but she was cheared: she had cast her burden upon God, and that eased her heart. And so if we by hearty prayer cast our burden upon God, that will be a readie way to unburden our selves. And therefore, when cares take hold on us, instead of musing, we should fall to praying. And then (s) *the peace of God, which passeth all understanding will preserve our hearts*

(r) ver. 18.

(s) Philip. 4. 7.

and

and mindes through Christ Iesus. Cap. 4.

These bee the *Rules*: it now remaineth to applie and make use of them for our selves. And that wee may doe two waies.

1 If we have any *cares* upon us alreadie, wee have hence direction how to *worke* them out: and that is by *opposing* them, as they do arise, and by *diverting* our thoughts upon better objects, & by *considering* what end the Lord maketh of such occasions; & lastly by *unloading* our cares into Gods bosom by supplication & prayer. And if thus wee finde not present ease, yet we must still waite: for many

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many have missed of help, because they have made too much haste. Of *Abraham* wee heard before, that he tooke his sonne, and the knife & the wood and the fire, and went his three dayes journey, that hee might sacrifice his sonne, where God had appointed: and after he had gone all the way, and staied all the time, and was now at the last cast of killing his sonne; then (& not till then) he found Gods help in the topp of the mount. But now suppose, that *Abraham*, either wearied with the journey, or overcome with griefe, or despairing of future help, had turned back

again

againe after a dayes journey or two. Or say, hee had sate himselfe downe at the foote of the hill, & with impatient cries had bemoned his uncomfortable condition, what may we think would the issue have beene? Sure it may well be supposed, that by detaining his sonne, hee might have lost him: but certaine it is, that by staying at the *foote* of the hill, he had not found God in the *topp* of the mount. And so, if we make too much haste, & will not expect Gods time, we may outrunne Gods providence, & faile of his protection and mercie. But if wee hold on, in using the

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meanes, and resting on Gods word, wee shall in the end finde the Proverb to bee true, *In the mount shall the Lord be seene.*

2 If dangers be towards, (and when are they not?) wee may hereby learne how to *prepare* for them, and how to *arme* against them, that they may not affect us with immoderat cares, when they come. And that is, that we settle our selves aforehand so to deale in all our occasions, as the wise husbandman dealeth in his businesse. He diggeth, and dungeth, and ploweth and soweth, and when he hath done his daies worke, betaketh himselfe to his night-

nights reſt, & leaveth the growing of the corne, and the ordering of the weather to Gods care, and providence. And ſo ſhould we reſolve to doe. For example thus; If ſickneſſe ſhall befall us, wee will goe to the Phyſician for counſell, and uſe ſuch druggs and diet as may be convenient, and provide ſuch Attendants as may ſupply us with neceſſaries; & this is as the ſowing of our ſeed: and when this is once done, then we have done our dayes worke; and therefore will laie our ſelves downe in peace and let God alone with the iſſue, in whoſe hands onely it is. And the Cap. 4.

Cap. 4. like courſe we ſhould reſolve upon, in all other the like caſes; if we ſhall be ſlandered by foule mouths, undermined by cunning heads, oppreſſed by potent neighbours, endamaged in our worldly eſtates, or whatſoever other croſſe we ſhal meete with; we will firſt ſow our ſeede, and then take our reſt; firſt uſe good meanes, and thē truſt God w th the ſucceſſe: and he that hath promiſed help, before we did aſk; will not faile to performe it, whē we think not on it. And if thus we prepare our ſelves before the croſſe cōmeth, we ſhall be the more free frō cares; when it is come. For nothing

thing is more availeable, then courage in such cases; and a resolutiō aforehand, will by Gods help make us stedfast, when the storme is upon us: nor will God be wanting to afford us his help, if we be not wanting in using of the meanes. For that belongeth to us also, which was spoken to *Solomon; Vp & be doing: and the Lord will be with thee.* Now the God of all mercie, and goodnes guide our hearts in the doing of our duties, & blesse our labours with successe and comfort, and so free us from cares of the world, that we may serve him without distraction all our daies. *Amen.*

Cap. 4.

1 Chron. 22. 16.

Contentment IN GODS GIFTS OR Some Sermon Notes leading to equanimitie and contentation.

BY HENRY MASON Parſon of *S. Andrews Vnderſhaft London.*

LONDON, Printed for JOHN CLARKE, and are to be ſold at his ſhop under *S. Peters* Church in *Cornhill.* 1634.

Contentment
IN
GOD'S GIFTS
OR
Some Sermon Notes
leading to equanimity
and contemplation.

CONTENTMENT IN GODS GIFTS.

IOHN 20.3,4,5,6.

Peter therefore went forth, and that other Disciple, and came to the Sepulchre.

So they ran both together, and the other Disciple did out-runne Peter, and came first to the Sepulchre.

And hee stooping downe and looking in, saw the linnen clothes lying, yet went he not in.

Then commeth Simon Peter following him, and went into the Sepulchre.

THis chapter doth especially cõtaine the Manifestation

of *Christs Resurrection*: and that is here set out by 3 sorts of Proofes. 1 By sensible *Tokens*. 2 by the *Testimonie* of Angels: and 3 by the *Apparitions* of our Lord himselfe.

The sensible *Tokens*, which are one proofe of Christs Resurrection, are these (1) The stone rolled away. (2) the grave open: (3) the bodie removed; and (4) the linnen clothes left behind in the grave: And these are described in the ten first verses. Where we may more particularly consider how they were represented, first to *Marie Magdalen*, in the two first verses; and then to *Peter* and

and *John*, in the eight verses following; which is that parcell of Scripture, which I have now taken for my Text.

And herein we may note foure things concerning these two Apostles. (1) Their *diligence* in seeking after Christ. v. 3,4, & part of the 5. (2) Their *happines* in finding cleare Tokens of his Resurrection, *Hee seeth the linnen clothes lie, &c.* v.6,7, and part of the 8. (3) The benefite that they reaped hereby for the bettering of their faith. *And he saw and believed: for as yet they knew not &c.* v.8, 9. and (4.) The Consequent or conclusion of this passage,

Then

Then the Disciples went away againe to their own home.

Thus ye have the analysis and coherence of this Text. I now goe back againe to consider more distinctly of the particulars, and first of the *diligence* of these Disciples in seeking after *Christ*, expressed in these words, *Peter therefore went forth, and that other Disciple*, &c. In which words I consider againe two things. 1 Their joynt & agreeing endeavours; *Peter went forth and that other Disciple, and came to the sepulchre: so they ran both together.* 2 Their severall & disagreeing performances; *The other Disciple*

ciple did out runne Peter and came first, &c. The sum and scope whereof is this, that *Iohn* ran faster, and came sooner; & *Peter* went further in, and considered better of the things that had happened.

In all which passage the words are so plaine and easie, that I may say of thē, as S. *Augustin* did of another Text of the Gospell [*Auditorem magis atque factorem, quàm Expositorem desiderant*] they need no *exposition* to unfold them; they requir rather *attention* to marke them, and *obedience* to doe that which we are taught by them. And therfore without insisting on the words, I come to consi-

Aug. de Tempore. Ser. 205. pag. 324. C.

consider of some Notes.

1 *Note.*

1 And first, I note that the Disciples of Christ had *difference of gifts*; and though they were but two and both of them Apostles, yet they were not qualified alike. The Text saith, that *Iohn* did *out-run Peter*, and came sooner to the sepulchre; but that *Peter* went further in and observed all things better: and from hence learned men doe gather, that *Iohn* was more quick, but *Peter* more staied: and out of other Texts of the Gospell I may adde further, that *Iohn* was the *beloved Disciple*, and one of Christs kindred; but *Peter* was the *head scholar*, and is named first

first among the Apostles. And frō hence I observe, that

Good men are not alike endued with all good parts. And herein I say two things, 1 That good men are not alike qualified among thēselves, as in this place *Peter* was not so quick as *Iohn*, nor *Iohn* so solid as *Peter* was. 2 That one man is not alike qualified with all gifts, as here *Iohn* was very speedy in running to the Sepulchre, but not so warie in observing what had happened. Of both these severally, and by themselves. *Observ.*

1 Good men are not alike qualified, one as another is. For confirma- *Obs. 1.*

tion

tion hereof my proofe shall bee of two sorts, 1 From particular examples: and 2 from generall testimonies.

1 *Proofe.* I. And first for particular examples, we finde that there were many good kings in the land of *Iudah*, but *none like Iosiah and Hezekiah.* 2 King. 18.5. and 2 King. 23.25. and many *meeke* men no doubt there were among the Prophets and people of God, but *none like unto Moses.* Num. 12.3. and many perfect and upright men in the world, but *none like unto Iob in all the earth.* Iob 1.8. and many sincere and *well minded,* in the Christian Church, but *none like minded*

ed

ed to Timothie. Phil. 2. 20. And so when the [a] Lord speaking of his fierce anger against the land, saith that *if Noah, Daniel & Iob were in it, they should deliver but their own soules by their righteousnesse*: he implyeth that these were three principall men, such as the world had few like them in righteousnesse and holinesse of life. And when S. [b] *Paul* saith of *Iames, Peter* and *Iohn*, that they were esteemed *pillars* in the Church: he implyeth, that they were principall Teachers, and prime Apostles, and men of speciall worth and account. And when S. [c] *Luke* saith, that the Apostles and Elders did *send cho-*

(a) Ezek. 14. 14.

(b) Gal. 2. 9.

(c) Act. 15. 22.

choſen men of their compa
namely Barſabas and Sil
who were chiefe among t
brethren: he meaneth th
they were knowne to b
men of ſpeciall fidelit
and truſt. And * Eraſm
noteth the like differenc
of gifts in the ancient F
thers of the Church. A
by theſe and ſuch like e
amples it appeareth: th
all good men are not q
lified alike.

II. Secondly, for th
monies of Scripture, I w
onely conſider that of t
Apoſtle, where he ſaith
To every one of us is give
grace according to the mea
ſure of the gift of Chri
and that of our Savio
(b) in the Parable, whe

* *Simile diſcrimen invenias in viris ſanctimoniâ claris. In Athanaſio admirabilis quedã fuit ſolertia, & œconomia; in Cypriano fidei ardor; in Baſilio ſublimis animus mira comitate temperatus; in Chryſoſtomo docendi ſtudium, ambitionis & oſtentationis odium; &c.* Eraſm. Eccleſiaſt. l. 2. pag. 760.

2 *Proofe.*

(a) Epheſ. 4.7.

(b) Mat. 25.15.

it is said, that the Master of the house, (in whose person God Almighty is deciphered,) *gave to one servant five Talents, to another two, & to another one; to every man according to his severall ability.* In these passages I note three things. 1 The severall persons, to whom God conferreth his gifts: to one, and a second, and a third, *to every one of them*; saith our Saviour: or (as the Apostle speaketh) *to every one of us*, who bee Gods servants. 2 The different gifts bestowed on these persons: *To one he giveth one Talent, to another two, and to another five*, and to every one a *measure* of grace and of good

good things. 3 The pro-
portion, that God obſer-
veth in beſtowing thes
gifts of his: it is, ſaith th
Apoſtle, *according to th*
meaſure of the gift of Go
.i. According to that mea-
ſure, which God is pleaſe
to give: (or as our Sav-
our ſpeaketh) it is *acco*
ding to every mans ſeveral
abilitie .i. He giveth ſu
and ſo much as hee ſee
every man is fit to ma
uſe of for Gods glory, a
the common good. Bo
proportions are juſt a
right, and both of the
ſhould bee joyned toge-
ther in this ſort: God be
ſtoweth his gifts upo
men in a different kind
and meaſure, even acco
din

ding as himselfe pleaseth; and so hee pleaseth to bestow them, as hee seeth men are able to use them for the good of his Church and the glory of his name.

These briefely bee the proofes: by which it appeareth, that as the * Apostle saith of *Starres* in heaven, though all be glorious in their kind, yet that *one starre differeth from another starre in glory*: so we may say of the Saints upon earth, that though all of them bee *holy* and *righteous*, yet one differeth from another in graces and goodnesse. And so much for proofe and declaration of the first point.

(a) 1 Cor. 15.41.

2 The

Obs. 2. 2 The second is, that the same man is not alike gifted with all good things. For confirmation hereof,

1 *Proofe.* I. My first proofe shall bee from the Text of the Apostle, 1 Cor. 12. 4. &c. *There are diversities of gifts, but the same Spirit: and there are differences of administrations*, &c. and verse 8,9. &c. *To one is given the word of wisedome, to another the word of knowledge*, &c. and verse 17. *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?* and verse 29. *Are all Apostles? are all Prophets?* &c. In these words the Apostle doth

loth at large ſet downe
he point in hand: but
nore particularly we may
ote that he declareth it
hree wayes, 1 Affirma-
ively, whē he ſaith, *There*
re diverſities, &c. 2 Ne-
atively, when hee ſaith,
Are all Apoſtles &c? 3 By
way of compariſon or ſi-
militude, when hee ſaith,
* *For as the body is one, and*
hath many members, &c.
nd, *If the whole body were*
n eye, where were the hear-
ng? &c. which is, as if hee
hould ſay, It is in the my-
ticall Body of Chriſt, as
it is in the naturall bodie
of a man. In the naturall
bodie there are many
members, and every mem-
ber hath its ſeverall of-
fice,

*verſ. 12.

fice, differing and dist
from other. For *the*
hath the faculty of *see*
but not of hearing
smelling; and the *eare*
the faculty of *hearing*,
not of seeing, or speak
& the *nose* hath the fa
ty of *smelling*, but no
seeing, or hearing, or
ing, &c. And so in the
dy mysticall the offic
men are different, one
Minister, another is a
gistrate, another is a
chant, & another a *Tr*
man, &c. 2 Their inte
ctuall gifts are differ
one hath a good wit,
not so good a judgem
another hath a sou
judgement, but not
ready a wit; and a thi
ha

hath wit and judgement, but wanteth memory and utterance. And lastly their graces of sanctification are different: one is more zealous, another is more setled, a third is more undainted, a fourth is more freehearted, &c. and every where we may see that verified which the Apostle hath said, *Every man hath his proper gift of God, one after this maner, and another after that.* 1 Cor. 7. 7.

II. A second proofe may bee from experience, and examples of all ages. In Scriptures wee finde that *Rachel* was *faire*, but not *fruitfull*; and that *Leah* was *fruitfull*, but not *faire*. Genes. 29. 17, 31. And so

Moſes was *prudent*, but not *eloquent*. Exod. 4. 10, 14. And *Solomon* was *wiſe*, but not *chaſt*. 1 King. 3. 12. & 11. 1. Againe *Nabal* was a *rich man*, but hee was a *foole*. 1 Sam. 25. 2, 25. *Iephtah* was a *man of valour*, but *hee was a baſtard*. Judg. 11. 1. and *Naaman was a great and an honorable man, but hee was a Leper*. 2 King. 5. 1. And in our dayes wee ſee ſome are rich but fooliſh, and ſome are wiſe, but unfortunate, and ſome are wittie, but unſetled: and ſome have one gift, & ſome another, but no one man hath all.

Theſe be the proofes: the point will yet be more plaine, and more fit for

uſe.

uſe and application, if we conſider the reaſons, why God hath thus diſpoſed of his gifts. And they bee theſe and ſuch like.

Reaſon 1. One reaſō, why God doth thus differently diſtribute his gifts, may bee, becauſe he would ſhew himſelfe as a free *Doner*, ſo a wiſe *diſpoſer* of all things. For if one man ſhould have all abilities, & others few or none of any worth; or if all men ſhould have the higheſt and beſt places, and the other gifts ſhould lie undiſpoſed of: the world might ſeeme to bee guided either by blinde fortune, or fatall neceſſitie; but providence and wiſ-

dome in fitting all things one for an others use there could none be seen. For as the Apostle saith, *If the whole bodie were an eye, where were the hearing? and if the whole were hearing, where were the smelling?* so if all the commonwealth were Kings, where were the Subjects to be governed by them? and if the whole Church were Bishops, where were the Pastors, or where the flock that should bee fed by them? and if all Citizens were Aldermen, where were the Commoners? and if every freeman were a Merchant, where were the shop-keeper, and the

Shooma-

Shoomaker, and the Taylor, and the Water-bearer, and the Scavenger? For there is not the meaneſt and moſt deſpicable of all theſe, but hath his neceſſarie uſe; ſo that the greateſt or the wealthieſt Potentate cannot tell how to be without them. But now that men have their ſeverall offices and their ſeverall abilities, by which they are fitted each for anothers ſervice, and all for the beautie & benefit of the whole frame, it is a plaine argument, that the hand of Divine providence had the diſpoſing of theſe things; and that God it was, who hath thus *Divided to every man*

severally as he will, as the Apostle speaketh 1 Cor. 12.11.

Reason 2. A second reason may be, because God would have men to take notice both of their *gifts* and of their *defects*; that by the one they might learne humilitie, and by the other thankfulnesse. For if any man had all good parts, he would be too proud of his perfection. And as [a] *Nebuchadnezzar*, when he *was become strong*, and *his greatnesse reached unto heaven*, and *his Dominion to the end of the earth*: then he exalted himselfe against God, as if all his greatnes had beene of his owne pro-

(a) Dan. 4. 22, 30. Dan 5, 18, 19.

procuring? *Is not this* (saith he) *great Babylon, that I have built for the house of the kingdome, by the might of my power; and for the honour of my Majestie?* So, if any of us had all or the most abilities, wee would presently conceit, that we had no great need of any further help; and that wee needed not to pray for supply of Gods favour, who had so much of our owne already. Againe, if any man were destitute of all Gods Mercies among his neighbors; he would want matter to bleſſe God for. But now that God hath given unto men a meaſure of good things; and hath tempe-

red their gifts with many other defects: it is easie to see, that they are both indebted to God for that which they have, and stand in needs of his daily favour for supplying of that which they want. And consequently, this different disposing of Gods gifts, may teach us both to think *humbly* of our selves, and *thankfully* of God.

3 A third reason may bee, because God would give men occasion of *mutuall love* and charity each to other. For if one man had all things, hee would neither have needs to receive help from others, nor care to doe good

unto them, of whom he had no neede. But now that one man hath one abilitie, and another man another abilitie; and no man hath all, nor any man nothing: men are hereby made fit, both to do good to others, and to receive good from them back againe. This the Apostle observed in the parts of mans body: that *the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no neede of you:* but that *God hath so tempered the bodie together, that there should be no schisme in the body, but that the members should have the same care, one for another.* 1 Cor. 12. 21, 24, 25

And ſo we ſee it is: the eye *ſeeth*, not for ſelfe onely, but for the whole body; and the ear *heareth*, not for it ſelf but for all the other members; and ſo the ſtomach doth *concoct* meate, and the liver makes *blood*, and the heart engenders *ſpirits*, and the feet *move* themſelves, and each one doth his proper office not for his owne uſe but for the uſe of all the other parts: and by this meanes every one enjoyeth all the perfections that all the reſt have. And ſo it is in the civill bodie: The King enacteth Laws, conſtituteth Judges, muſtereth ſouldiours; it is not for

for his owne safetie onely; but for the safetie of the whole Realme, without whose welfare he could not long enjoy his Crowne. And so the Preacher studieth the Scriptures, not onely to enforme himselfe, but to instruct others; and the Counsellor studieth the Law, not onely that hee may plead for himselfe, but more especially for his Clients, and the Shoomaker maketh shooes, and the Taylor garments, and each artificer the worke of his calling, that when they have done their worke they may disperse their own commodities abroad, and by the sale of them

-them supplie themselv
with the commodities
other Trades, wher
they have no skill.

And hereby it appe
reth that there is great re
son and much wisdome
bee seene in this varie
and difference of Go
gifts: it remaineth no
onely, that we make
right use of it. And it m
serve us for two use
1 Wee may learne co
tentation with our own
place and gifts: and 2 We
should set a due valuation
of the gifts bestowed o
other men, without grud-
ging or repining.

Vse 1. I. Wee should hence learne to be *contented* with that place in which God hath

hath ſet us, and with thoſe gifts, which God hath beſtowed upon us. For if God have diſpoſed his gifts in different manner for ſuch good and important reaſons, and more eſpecially in ſuch provident ſort, as is moſt for our owne advantage; then wee have great cauſe to let God alone with his owne both wiſe and gratious dealing. This leſſon is moſt applicable to Murmurers and impatient people, ſuch as are diſcontented with their owne lot, and grumble at the welfare of others. Such were thoſe *Laborers* in the Goſpel, who having received their full paie, yet

Mat.20.11

yet *murmured against the Master of the house*, becau hee had given as much them that *wrought but an houre*, as he had done themselves; who (as the say) *had borne the burd and heate of the day*. An such are they in our daies who grudge to see the equals preferred, & themselves sit still, where they were; or to see their neighbors thrive in wealth, and themselves to goe slowly forward; or to see others respected abroad, when themselves are passed by and neglected. And not unlike to these are they also, who grudge against God, because their places are meane, and their mainte-

maintenance too ſmall for men of ſuch parts and abilities. Such men for ſtilling of their querulous natures, ſhould conſider theſe three things.

1 That they have no right to that, which they do ſo greedily deſire. For all things are Gods, and he may diſpoſe them at his pleaſure. *The earth is the Lords, and the fulneſſe thereof.* Pſalm.24.1. *Every beaſt of the foreſt is his;* and *the cattell,* that be *upon a thouſand hills.* Pſal.50.10. *The ſilver is mine, and the gold is mine, ſaith the Lord of hoſts.* Hagg.2.8.. And, *Thine* (ſaith David) *O Lord, is the greatneſſe, and the power, and the glorie, and the victorie*

victorie and the Majes
for all that is in the heav
and in the earth is thin
thine is the kingdome,
Lord, and thou art exalt
as head above all. 1 Chron
29.11. And if all be God
why doth man laie claim
to any thing, as his due?
Or, if nothing bee due
him, why should he
grudge for want of that
whereto he hath no right?
Sure it was a reasonable
speech of the good-man
of the house, when he an-
swered the grumbling
Labourer, *is it not lawful*
for me to doe what I will
with mine owne? Mat.20.
15. And so if any of us
shall murmure, because
others are advanced to
offices,

offices, when we sit still in our place below; God may answer us with the like reason, *Is it not lawfull for mee to doe what I will with mine owne preferments?* And if any grumble, because others grow rich, when themselves remaine poore, God may answer them, *Is it not lawfull for me to doe what I will with mine owne riches?* And if againe they shal grudge, because others are esteemed and themselves are neglected, hee may answer, *Is it not lawfull for mee to doe what I will with mine owne honours?* And finally, if our present state content us not, but that wee grumble for more,

then

then God hath thou
good to give; he may
reply, (and the answer
full of equitie and reas
Friend, I doe thee no wr
may not I doe what I
with mine owne? And
every man would th
him a proud & presu
tuous Begger, that sh
prescribe to his Ben
ctor, what and how m
hee should bestow u
him. And therefore
any should grudge,
cause he hath no mo
God may challenge hi
as an Incrocher upon h
right.

2 Malecontents shou
consider, that the thing
which they have, how
small soever they seem

re the *free gifts* of Gods mercy; the leaſt whereof themſelves did no way deſerve, and for everie one of them they owe praiſes and thankeſgiving. *For what haſt thou* (ſaith the Apoſtle) *that thou haſt not received?* 1 Cor. 4.7. and *David* when hee and his people had given liberally to the building of God houſe, *All things* (ſaith he) *come of thee, O Lord, and of thine owne have wee given thee.* 1 Chron. 29. 14. And if all the good things, wch we have already, bee the gifts of Gods free bountie; then in all reaſon wee ſhould rather give thankes for what we have, thē grudge for that which

which wee want. W
this consideration M
represſed the murmur
of Korah and his com
ny, *Seemeth it but a s*
thing unto you, that the
of Israel hath separated
from the Congregation of
rael, to bring you neare
himselfe, to doe the ser
of the Tabernacle of
Lord, and to stand before
Congregation, to minister
to them? And hee
brought thee neare unto
and all thy brethren, the
of Levi with thee: and s
yee the Priesthood
Numb. 16. 9, 10. And s
if any shall murmur f
want of greater prefer
mēt, I may say unto the
in the phrase of Mose
God

od hath done well for ou already: he hath put ou into a calling among is people, in which yee ay live like honeſt men, nd by ſerving God there- n may obtaine eternall fe. *Is this but a ſmall thing?* ill nothing content you, nleſſe you may be Coun- ellors, or Barons, or Ju- tices, or ſome great Com- anders? And if any rudge for want of grea- er wealth, I may ſay, God ath given you compe- ent meanes, ye want not read and water to feed you, nor clothes to hide your ſhame. And *think ee this but a ſmall thing?* will nothing content you, unleſſe yee may have a Gentle-

Gentlemans Lands, or
Aldermans wealth? A
againe, if any ſhall repi
for want of more hea
and ſtrength of body;
may tell them, God h
given you your life, a
preſerved you ma
daies, and continued u
you your ſenſes and m
mories. And *ſeemeth t*
but a ſmall thing? will n
thing pleaſe you, unleſs y
may have the ſtrength
a ſouldier? And the lik
may bee ſaid of all oth
the like caſes: ſo that
any grudge for want
greater or better gift
God may challenge him,
as a neglecter of greate
mercies then hee is any
way worthy of.

3. Such men ſhould ſider that God beſtow- h his bleſſings, as with eat difference, ſo with uch wiſedome and mer- . And 1. with much wiſ- ome, becauſe he ſo or- ereth them, as that each ne ſerveth for the good f another; ſo that it is far etter there ſhould bee ome *Artificers*, and ſome *abourers*, and ſome *Ser- ants*, then that all ſhould e *Gentlemen*, or Officers f State. And 2. in great ercie, becauſe hee hath ot onely given us the uſe f other mens gifts, but lſo becauſe hee doth fit s with thoſe gifts for our elves, which are moſt convenient for our condi-

tion.

tion. Wee reade of a
great householder:
this householder is
Lord of heaven:) tha
ving called for his
vants, that he might
vert to them his goo
trade with; he *gave*
five talents, and to an
two, and to another one
to every one according
severall ability. Mat. 2
wch speech implyeth
much, that he that re
ved *one talent*, was not
to imploy two to his
sters profit; and hee
received *two*, was not
to deale with five: for
very one had his mea
according to his ability.
the meaning of this p
ble is to teach us, that G
deale

dealeth ſo with us in diſpoſing of his gifts. Hee ſtoreth his ſervants with gifts according as hee ſeeth they are fitted to uſe them. For example, Hee giveth to ſome men, *great wealth* and much riches, as hee did to *Abraham* and *Iob*; and to others *much honour* and authoritie, as he did to *Ioſeph* and *Daniel*; and to others *much ſtrength* and valour, as hee did to *Sampſon* and *Ieptah*. And this he did in great wiſedome and mercy, becauſe hee ſaw theſe men were fit to doe good with theſe gifts; as namely *Iob* with his wealth, fed the poore, clothed the naked, made the widowes heart

Iob 29.12, 13,15,16. & 31.16, 17,19.20.

(a) Gen. 41 56, 57. —47.25. —50.20.
(b) Iudg. 15 18.

to rejoyce, &c. And (a) *Ioseph* by his authoritie was a meanes to *save much people alive.* And (b) *Samson* by his great strength wrought *great deliverance* for Israel. And so now a dayes when God giveth wealth, and honours, and strength unto men; we may well suppose, that he had made those men able to use these gifts to good purpose, saving that men out of their corrupt hearts doe many times pervert the right use of Gods gifts. And so on the contrary, God giveth to some men but little wealth; and hee hath reason for it, because if they had much they would abuse it to pride

pride or to oppreſſion, or to hinder themſelves in holy duties. To others he giveth a low or a meane place among their Neighbours, and it is, becauſe if they had a place of authority, they would abuſe it, either to ſerve great mens turnes, or to oppreſſe poore men in their cauſes, or to do injuſtice to their Neighbours. And to others God giveth a weake conſtitution, and a ſickly body; and it is, becauſe if they had greater ſtrength, they might abuſe it to intemperancy, or unclean luſts; or would take occaſion by it to grow preſumptuous of long life, & careleſſe of heaven and

ſalvation, or to challenge the field upon everie idle quarrell. Now, if in ſuch caſe God deny us theſe things of the world, becauſe he meaneth us more good by the want of them, then we could have had by their uſe: then we have great cauſe to bleſſe God, as for giving the other good things which we doe injoy, ſo for denying us theſe ſeeming good things, which we did deſire. Thus *David* did, *It is good for me* (ſaith he) *that I have beene afflicted, that I might learne thy ſtatutes*. Pſal. 119. 71. and ſo ſhould every one of us think and ſay; It is good for mee, that I am a *pri-*

vate

vate man, that ſo I may ſerve God and bee free from the tentations of greater places; and, It is good for me that I have a *meane eſtate*, that ſo I may ſerve God without the cares and diſtractions that great riches do bring with them. And, It is good for me that I have a *ſickly* body, that ſo I may remember mine end, and prepare for my departing out of the world. And ſo in all other caſes: if wee do not neglect our owne mercies, that ſtate is beſt for us, which God doth allot unto us: and if our proviſion had been better in the world, our condition might have beene

worse toward God.

Thus much for the first use of these Doctrines.

Vse 2. 2 The second is; We may learne hence how to price and esteem the gifts of other men; namely that wee acknowledge their due worth and value wheresoever, or in whomsoever wee finde them. For if God do distribute his gifts in such manner and with such wisedom as hath been shewed; then either to deny them where they are, or to debase them below their worth, were no better then to thwart God in an especiall worke of his providence and wisdome. This, as also what our duty

is

is herein, wee may learne by S. *Peter*. He, when the Jews, out of their zeale to their own Nation, *con-tẽded* with him for that he had conversed with *Cornelius* & his cõpany, saying, *Thou wentest into men uncircumcised, and didst eate with them: Peter* made this apologie for himselfe, That God by a vision and a voyce from heaven had taught him, that himselfe had cleansed those men, & that *Peter* therfore should not esteeme them as *polluted* and *uncleane*; and that for further proofe hereof he had *powred on them the Holy Ghost, as hee had done vpon the Apostles in the beginning*: and then he ad-

deth, *Foraſmuch then, as God gave them the like gift as he did unto us, who believed on the Lord Ieſus Chriſt, what was I, that I could withſtand God?* Acts. 11. 17. In this paſſage we may note three things. (1) That God had ſhewed extraordinarie mercy to theſe Pagans. They were *aliens from the Commonwealth of Iſrael*, and ſtrangers to the Covenant of grace; and yet God had now equalled them to the beſt of his ſervants: he gave them the *like gift* of the holy Ghoſt, as he had done to his Apoſtles. (2) That S. *Peter* ſeeing this gracious gift of God toward them, acknowledged

ledged them for his brethren, partakers of the ſame grace; though this were a diſparagement to his owne Nation, whoſe glorie it was to bee Gods peculiar people. (3) That if S. *Peter* had done otherwiſe, if hee had ſtill accounted them *Aliens*, and forborne their companie, as Infidels, and denied them baptiſme, the ſeale of Gods covenant, in ſo doing hee had *withſtood* God. And the like ſhould be our reſolution alſo. If God have given any gifts or graces to any of our neighbours; whoſoever the men, or whatſoever the gifts bee, though they breede us prejudice in

our credit, or in our
ſtate, or in our preſe
ment; yet if we ſleight,
debaſe, or denie them,
do, what in us lieth, o
poſe & *withſtand* God
his gratious proceedin
And therefore, as it is ſa
of thoſe Jews, who at fi
contended with *Peter*; th
when they had *heard* h
defenſe, *they held the*
peace, and glorified God
his mercy to the Gentile
ſo ſhould wee doe. If
do appeare, that Go
hath enabled any, thoug
one of our inferiors, wit
ſome eminent gifts, wee
ſhould ceaſe grudging,
wee ſhould rather glori
fie God for his mercy to
ward thē. A dutie, which
if

if it were well learned by us all, it wou'd preſerve our neighbors frõ wrong, and our ſelves from ſinne. And that wee may both learne and performe it the better, I commend both to you and my ſelfe theſe three rules following.

1 rule. If God have beſtowed any ſingular bleſſing on any of our brethren, though the height hereof may over-ſhadow us; yet we ſhould readily acknowledge it, to Gods glory who gave it, and to the praiſe of them that do enjoy it. Thus the people of the Jews did in our Saviours time. For when they ſaw Chriſt to heale a

Palſey

Palsey man by his ba
word, *they marvelled, a*
glorified God, who had give
such power unto men. Ma
9. 8. and Matth. 15. 3
when *the multitude saw t*
dumb to speake, the maim
to bee whole, the lame
walke, and the blinde to s
they glorified the God of I
rael. And in the Christia
Church, when the Dis
ples *heard*, that *Saul* o
persecutor was become
Preacher, they glorified Go
in him. Gal. 1. ult. an
Gal. 2.9. *when* the Apo
stles, *Peter and Iames an*
Iohn perceived the grace tha
was given to Paul after his
conversion, they, though
this might obscure their
owne glory, yet *gave him*
the

the right hand of fellowſhip, & joyned with him in the worke of the Miniſterie. And ſo ſhould we doe alſo. If wee know of any man, who out of his learning and depth of knowledge is able to unfold obſcure points in Diuinitie; wee ſhould acknowledge his gifts and praiſe God, who hath given ſuch a gift unto men. And if we meete with another, who though he have no deepe learning, yet hath a readie tongue and can apply Scriptures to the ſtirring of the conſcience; wee ſhould acknowledge that gift, where we finde it, and give God the praiſe for beſtowing ſuch gifts upon

upon men. And if we hap-
pen upō a third who hath
a ready wit to take the
present occasion of doing
good, or a steedie memo-
rie, that can readily re-
count what he hath heard
or read, wee should ac-
knowledge his happines
that hath it, and prais
Gods bounty that di
give it. And so, if wee se
a Magistrate, who hath
wisedome to discerne the
truth, and conscience to
judge aright; or if wee
meete with an Artificer
that is pregnant in his
Art, or any professor that
hath skil in h's profession:
wee must not denie or di-
minish Gods blessings in
them, for feare lest they

dispa-

disparage us; but rather blesse God who hath given such gifts unto men.

And this indeed is our dutie: but what is our practice? Surely *Moses* & *Aaron* were appointed by God to be Governors to his people; the one for ordering the Church, the other for governing the Commonwealth; & both for the safe leading of the people into the promised Land: but *Korah* and his Companie grudged them this preeminence. *Moses* and *Aaron*, said they, *ye take too much upon you: all the Cõgregation is holy*, as well as ye. *Num.* 16.3. And so in our daies, some will acknowledge no Bishop in the

the Church, nor ſcarſe any King in the Commonwealth; but, as if they were men that had no maſter, they reproach the one, and contemne the other. But if wee deſcend lower, *Iacob* obtained a better bleſſing then his brother had, and *Eſau* hated him for it. *David* had more honour given him, then *Saul* had, and *Saul* eied him and envied him for it. And *Ioſeph* was more favoured of his father, then his other brethren were, and they maligned him, and ſtripped off his coate, and ſould him into Ægypt. Nay, (which is yet more, and more wicked) *Cabel* offe-

red

red a more excellent sacrifice then Cain did, and was better accepted then he was; and therefore *Cain* hanged downe the head, and was *wroth* with his brother, and in the end murdered him. And *wherefore slew he him?* saith S. *John*: and he answereth the question with his owne words, *because his owne workes were evill, and his brothers righteous.* 1 Io. 3. 12. And so is it among us. The Courtier envieth his fellow, if hee stepp into an office sooner then himselfe. The Citizen envieth his neighbour if by good husbandrie hee grow richer thē himselfe. The Rich man envieth those

those of his owne ra
if they bee more libe
and free-hearted th
himselfe, yea & the P
shioner envieth his or
pew-fellow, if they
taken up to an hig
Seate then themselves.
(which exceedeth in
pietie & sin) the pro
man hateth every
about him, if hee be
charitable in doing go
or more conscionable
catechizing of his chil
or more constant in
ly duties with his fam
And why, but becaus
owne workes are evill,
his neighbours good? A
what then may we say
such men, but that if G
be good in bestowing h
gi

gifts, theſe men are wick-
ed that maligne and de-
baſe them? Our rule is,
If any man excell in any
gift, in ſharpneſſe of wit,
in readineſſe of ſpeech,
in uprightneſſe of life &c;
wee ſhould bleſſe God,
who hath beſtowed ſuch a
gift on one of our bre-
thren, the benefit where-
of may redound to our
ſelves alſo.

2 A ſecond rule is, If
we ſee any, though other-
wiſe much our inferiour,
yet that he is gifted in
ſome one kinde better
then our ſelves; we ſhould
acknowledge him therein
to be our *ſuperiour*, be-
cauſe God hath pleaſed
to make him ſo; and not
diſdaine

disdaine to receive he
from him in that where
he is above us. Thus
pollos did, of whom
Luke relateth thus; A
taine Iew named Apollos
eloquent man and mighty
the Scriptures, came to
pheſus. This man was inſ
ted in the way of the L
and being fervent in the
ret, hee ſpake and taught
ligently the things of
Lord, knowing onely the
tiſme of Iohn. And he
gan to ſpeake boldly in
Synagogue: whom when
quila & Priſcilla had he
they tooke him unto th
and expounded unto him
waie of God more perfe
ly. Act. 18. 24, 25, 26.
this paſſage we may co

sider (1) the facultie or abilitie of this man, Hee was *an eloquent man, mighty in the Scriptures, fervent in the Spirit*, and one that taught Christ diligently and *boldly*: great blessings and principall gifts of God. (2) Wee may consider his defect, notwithstanding these great gifts: He *knew only the Baptisme of Iohn*, i. he had not beene taught, nor did know more of Christ, than what *Iohn* B. was woont to teach them that came to his baptisme: and that was but a little in comparison either of that which Christ himselfe did teach while hee was on the Earth, or which the holy Ghost had infused

infused into the Beleevers, after Christs Ascension into heaven: so that *Aquila* and *Priscilla*, a plaine couple of Christians, brought up at an handicraft; knew more of the grounds of Christianitie then this learned man did. *Apollos* was other wise of farre better parts, yet in this point hee came short of an Artificer and his wife. (3) We may note the behaviour of this good people in this case. *Apollos* joyned himself to *Aquila* and *Priscilla*, and they *expounded unto him the way of God more perfectly*. Though hee were a learned Divine, yet hee scorned not to learn

mor

more from them that were much ſhort of his learning. And ſo ſhould wee doe. The deepe ſcholar ſhould not diſdaine the plaine Preacher: but rather learne of him, if he can apply a Scripture better then himſelfe. And the popular Preacher that draweth multitudes after him, ſhould not maligne the better learned, but rather learne of him, if he can diſpute more ſolidely then himſelfe. And the rich Citizen and the great Merchant, may not contemne the direction of their poore neighbor, but learne frō him, if he have more ſkill in ſome caſes then they, which be his ſuperiours,

periours, have.

And this is our d
in this case: I would
might say that so is
practice also. But *Solo*
telleth us, that when
City was *besieged*, with
strength to hold out,
poore man by his wisd
delivered the Citie;
withall that there
none that remembred
poore man; and then
addeth further, as a d
experiment, that *the p*
mans wisedome is despis
and his words are not hea
Eccles, 9.15,16. implyi
hereby that the poo
mans wisdome, is not on
forgotten, when he ha
done good by it; but th
it is neglected also, whe
h

he giveth good counsell for the present occasion. And so we finde in the Gospell, that Christs doctrine was contemned, because his parentage was meane. *Luke* 4. 22, 24. And just so it is now a daies: many a mans good counsell is despised, because himselfe is of meane place; and despicable condition. And in this respect wee have just cause to blame many men, but their pride is intolerable, who think they may reproch their Reverend fathers, because God is *no Accepter of persons*; and yet despise their brethren, because they are somewhat younger in yeares, though

no whit their inferiour in gifts. Our rule is, that though a man be otherwise our inferiour, yet if he have some one ability in which we come short of him; we should therein acknowledge him to be our better, and not scorne to make use of his gifts for our owne good.

3 A third rule is, If any man bee much our inferiour either in calling or in graces; yet we may not despise his meanenesse, because of our greater and better endowments. For if God in wisedome did see it fit, and in mercy hath so appointed it for the cõmon good, that one should have both a lower

place, and some meaner gifts, and another should have both an higher calling, and better endowments: it will be our wisdome, I am sure, it is our dutie, to acknowledge Gods providence and goodnesse, as well in the meaner, an in the greater and more honourable callings. My meaning is not, that the labourer should be equalled with the Master-workemā, nor the serving man with his Lord or master, nor the artificer with the Merchāt, nor the Commoner with the Alderman. No; God (as I said before) hath made a difference, and set a distance betweene them:

and farre be it from mee to breake downe Gods pale and partition wall. I wish that every one may enjoy the eminecie that God hath bestowed upon him: but I say with all, that the poorest hath his station and his place among his neighbours which because God hath invested him into, men may not without sinne thrust him out of it. For example, the poorest man that is, hath three prerogatives given him from God. 1 God hath made him a man, endued with a reasonable soule, and portraied out after Gods owne Image; and wee may not denie him a right

a right in those things, which belong to life and livelihood, and are due to the nature of mankinde. Secōdly, God hath made him a Christian, and hath imparted unto him the merits and the redemption of Jesus Christ: and wee may not denie unto him a right to the word and to the Sacraments & to any meanes tending to salvation. Thirdly, God hath made him a member of the Commonwealth, and hath appointed him a Calling, in which he may doe service for the common good: & wee may not denie him the protection of laws, & the right of a subject. And

therefore if wee despise any such man, as if he were no-body, and stood onely for a Cypher in the account, wee shall thereby dishonour God, who with much wisedome, and in great mercy, hath appointed him to be what he is. To this purpose *Solomon* saith, *He that mocketh the poore, reproacheth him that made him*, Prov. 17. 5. He meaneth, that if any man contemne the poore, because hee is poore, or of low degree, the reproach cast against the creature, lighteth upon the Creator, who hath made him to be such. And so, and by the same reason I may say, If any man contemne a plaine

plaine Christian, because he is not quick-witted; or an honest meaning man, because he is not hot-spirited; or a countrey bred man, because he is not civilized; or a Citizen, because he is not of a Gentle race; or an Artificer, because hee is not in place of command; or a Day-labourer, because he is not free of the Citie, &c. every such scorner of his poore neighbour, reproacheth God himself, whose good pleasure it is, as well that some should bee in meane places, as that other should have higher; and all for the good of the Church, and the honour of the Almighty. And

from hence it is, that *Iob* ſaith, that hee *diſpiſed not the cauſe of his man-ſervant, nor of his maid ſervant, when they contended with him.* Job 31. 13. And ver. 15. he giveth a reaſon for it. *For* (ſaith he) *did not hee that made me in the wombe, make him? and did not one faſhion us in the wombe?* And in like ſort ſhould wee ſay and doe. We may deſpiſe no mans place or calling; as long as it is of Gods making. But if wee have to deale with a ſervant; or the pooreſt boy about the ſtreets; we muſt acknowledge him not only a creature, whom God hath endued with an immortall ſoule; nor onely

reſpect

respect him as a Christian, who God hath appointed to be heire of eternall life; but also as a meber of the comon-wealth or church, who in his place may doe service for the common good. And consequently we may deny no man the right, that belongeth to such a place and calling.

And this againe is our dutie; but where is our practice answerable thereunto? Surely *Ahab* thought *Naboth* unworthy of so good a vine-yard, as might bee fit to make a *Kings garden*. And therefore hee and his Queene turned *Naboth* out of his inheritance, nay took him away out of the world,

that they might enjoy
possessions. And so
a daies, there be men, th
think lands and inhe
tances to be *too good* for
Hospitall; and Lordshi
and Honors not to be
for a cõpany of Studen
& what (say they) shoul
Almesmen do with such di
nities, as may better beseem
a Lord or a Gentleman? And
so they do, at least they
would, turne them out o
their inheritances to feed
upon the bare Common
Againe, the Prophets cõ
plaine of the Judges of
their time, that they did
not judge, no, not the cause
of the fatherlesse, and the
widow. And so among us,
if a poore neighbour

should

ſhould have a controverſie with a rich merchant, or a ſhop-keeper with an Alderman, or a common ſubject with a Lord or a Privie Counſellor; yee would eaſily gheſſe which way the ballance would be ſwayed. It is ſeldome ſeen, but that the greatnes of the perſon weigheth down the goodnes of the cauſe; and the poore man is not permitted to enjoy the benefit of the Law, & the libertie of the Land, where he liveth. Againe, *Nathan* telleth *David* in a parabolicall reſemblance, that a *Rich man* tooke away, the onely *lamb* which a *poore man* had; that therewith he might give entertain-

tainement to his friend. But in our daies wee finde it in reall performance, that Great men do not seldome take away the poore mans right, to defraie their owne charges. Nay, our age proceedeth yet further in this impietie. It may be seene in moe Parishes then one, that Great men think their poore neighbours unworthy of any seate in the Church; and thrust them out of their fathers house, that themselves may be placed alone in the chiefest roomes: a parallell example whereto I have not yet found either in Scriptures, or in humane stories; and I pray God

God, it may ſpread no
further, thē to the diſtem-
pered people of this cor
rupt age. But howſoever,
our rule is; If God have
given us ſuperioritie or e-
minēcie above others, we
may enjoy it, with Gods
good will and liking: but
ſo as that wee forget not,
that our pooreſt neigh-
bours are men, are Chriſti-
ans, are mēbers of the civil
body: and therefore wee
cannot without wrong-
ing of men, and diſhono-
ring of God, denie them
thoſe privileges, wh ch
belong to ſuch places.
And thus much for the
firſt Note, and the two
points of doctrine ariſing
from it.

Secondly,

2 *Note.*

Secondly, I note, that though *Peter* and *John* had their ſeverall gifts, and each not a little differing from other; yet they quarrelled not one the other, nor did one ſeek to out-vie and obſcure his fellow; but like friends, with one heart and minde, they went out together, they ranne both together, and both of them came to the ſepulchre, and looked in, and beheld what had happened; and having done what they came for; they departed, like loving frieds to their own home. By all which it appeareth, that though they had *differing* gifts, yet they had

had *agreeing* mindes; and did joyne together in seeking after Christ. And hence the Observation is, that

Good Christians and true disciples of Christ must not breake the unity of the Spirit, for any diversitie of gifts. Or more briefely thus; Difference of gifts should not breed in us distraction of minds. *Obs. 3.*

The proofes that I will bring for further confirmation of this point, are of two sorts: 1 such as conclude the point in the generall extent: and 2 such as prove it by severall and particular instances:

1. And first for gene- *a Proofs.*

rall

rall proofes, wee have a plaine place in the Apostle, 1 *Cor.*12.24,25. The words are; *God hath tempered the body together, having given more abundant honour to that part, which lacked; that there should be no schisme in the body, but that the members should have the same care one for another.* In these words we may note three things for our purpose. (1) Gods workmanship in framing the naturall body, he hath tempered it together, saith the Apostle: hee meaneth that as God hath made severall parts, each of which hath its different office, so hee hath fitted and (if I may so

ſo ſpeake) hath ſodered the together in ſuch ſort, as every one doth ſerve for the uſe and benefit of another. (2) Gods wiſedome in framing this temper; & that is, he hath ſo tempered it, that hee hath *given the more abundant honour to that part which lacked*. i. whereas ſome parts were of meaner uſe, or leſſe comely feature, he hath withall graced them with ſome other priviledge, that may procure them as much honour. For example, If any part be noyſome and unſeemely to looke on, he hath ſet that in ſuch a corner, as where it may bee hid and remo-

ved

ved from the ſenſes. An
if any part bee made t
ſerve for a baſe or meane
office, he hath made it to
bee of ſo much the more
neceſſary uſe : ſo that a
man may better ſpare an
eye, or an hand or an eare,
thē the ſmalleſt *ſinke-hole*,
by which the filth of the
body is purged. Thus
God ſhewed great wiſe-
dome, in tempering the
whole body with ſome
proportionable reſpects,
that might commend it.
Thirdly, we may note the
end of this temperature:
and that, as it is ſet downe
in the Text, is twofold.
1 Negative, that there
ſhould be *no ſchiſme* or no
diſagreement among the
members.

members. And 2 affirmative, that the *members ſhold have the ſame care one for another*. Now (to make application of this long diſcourſe to our purpoſe) we muſt not think, that whē the Apoſtle doth thus particularly ſet down the nature of mans body, with the ſeverall offices & uſes belonging unto it, that hee meant to read us an *Anatomie* lecture, or to teach us principles of Philoſophie; as *Ariſtotle* when he wrote *de partibus animalium*: but that by a compariſon from the naturall body of man, he meant to teach Divinitie leſſons concerning the Myſticall body of Chriſt; as may and

and doth appeare by the direct ſcope and intendment of this Chapter. And if thus we underſtād the text (and ſo in all reaſon wee muſt;) then wee have this Doctrine from it, that in the miſticall body which is the Church, ſeverall men have their ſeverall gifts and their diſtinct functions, yet ſo tempered and fitted together; as that there needs not, nor there ought not to bee any ſchiſme or diſcord among men, becauſe of their divers and diſagreeing gifts. Nay rather, the difference of gifts is a good reaſon to eſtabliſh the agreement of their mindes: becauſe every one ha-

having uſe of another, and benefit from the gifts of another; all ſhould have a joynt care to uphold and preſerve each other. And ſo in concluſion, diverſitie of gifts is ſo farre from cauſing of diſtraction, that it ought in all reaſon, to breed unity of affections. And this for the firſt kinde of proofes.

II. My ſecond is from inſtances of ſuch differences in mens gifts, as many times doe, but never ſhould, cauſe any diſtraction of minde. And theſe differences, (ſo farre, as I can obſerve them) are eſpecially three. 1 difference of knowledge, and (which followeth thereupon

2 Proofe.

upon) difference of opin-
ons: 2 differēce in Christi-
an vertues: and 3 diffe-
rence in growth and in
degrees of grace.

I. The first is *Difference in knowledge* and in opin-
ons: for God doth not
give a like measure of
knowledge unto all men.
Some are *Babes*, and *have need* to bee fed with *milk*,
and others are grown
men, and can digest stron-
ger meate: as the Apostle
distinguisheth *Hebr.*5.12.
13,14. And his meaning
is, that some Christians
were so unskilfull in the
Christian faith, that they
had neede to be taught
their first principles; and
others were so well
grounded

grounded, that they could understand deepe and dark Mysteries. Besides; among men, who are equall in habituall skill, yet God sometime revealeth a truth to one, which hee imparteth not unto another: and hence it happeneth, that though mens habituall knowledge may bee alike, yet they are not equall in the actuall apprehension of some truths. And by reason of this difference in mens knowledge, there groweth a difference in their opinions also: as the Apostle observed it in his owne time, that those who were *strong* in the faith, i. who knew their Christi-

Christian libertie, an
what it imported; thes
beleeved that they migh
lawfully eate of such meate
as *Moses* had forbidden:
but they who were *weak*
in the faith, and did not
fully understand the free-
dome that Christ had ob-
tained for us; these did
content themselves *to eate*
herbs, rather then to
touch any thing, which
the Law did not allow, as
appeareth in the Apostles
Text *Rom.* 14.2.&c. These
and such differences in
opinion, as these be, there
are many times found a-
mong the best and best
learned of Gods servants.
And these differences in
opinion, do many times
breede

breede diſcord in affection, & cauſe endleſſe ſtrife among men of the ſame Church; each ſide ſtriving more for victorie then for truth, and neyther ſide enduring his cõpany; who croſſeth them in the leaſt fanſy. But the Apoſtles rule is to the cõtrary; *Let not him that eateth, deſpiſe him that eateth not; and let not him that eateth not, judge him that eateth.* Rom.14.3. In which words it is worth our noting, to ſee, how the Apoſtle doth fit his leſſons or rules to the condition of the differing and diſſenting parties. For he that eateth in the Apoſtles phraſe, is ſuch a one, as be-

ing well instructed in the use of his Christian liber-tie, was well assured that he might lawfully eate of things forbidden by the Law, because Christ had freed him from that legall bondage. Now such a man, so well grounded in the rules of faith, would be apt to despise others, who knew not so much, and to esteeme them as shallow and soft-witted men. And therefore the Apostle fitteth him with this lesson, *Let not him that eateth despise him that eateth not*. Contrariwise, he that did think himselfe tyed to observe *Moses* his Law, and therefore out of tenderneſſe of conscience

and

and for feare of offending God, did abſtaine from the prohibited meates: this man would be apt to cenſure others, who did eate of thoſe meates, as Libertines and looſe livers, and men of large cõſciences. And therfore the Apoſtle fitteth him with an anſwerable leſſon, *Let not him that eateth not, judge him that eateth.* So in cõcluſion, though the one ſide had the truth, yet the Apoſtle will permit neyther ſide to quarrell or cenſure the other for differences in opinion. And the like rule the ſame Apoſtle giveth us, *Philip.* 3. 15. *Let as many, as be perfect, be thus minded: and if*

in any thing yee be otherwiſe minded, God ſhall reveile it unto you. Nevertheleſſe, whereto we have attained, let us walk by the ſame rule, let us minde the ſame thing. In which words I note two things: (1) That the Apoſtle voucheth the truth of his doctrine to be ſuch, as that no well grounded Chriſtian can denie it to be true; *Let as many, as be perfect, be thus minded.* (2) Hee directeth us what to do; in caſe any man do diſſent from us in this truth: and that is firſt to expect till God do enlighten him & ſhew him his errour: and ſecondly, to keepe friendſhip and communion with him, & to

to joyne with him in ſerving God according to thoſe common truths wherein both ſides agree. This is the Apoſtles charitable and peaceable adviſe, in caſe that men, agreeing with us in the maine grounds of faith, do diſſent from us in ſome other opinions. Which rule of charitie, if it were followed in theſe quarrelling dayes, the peace of the Church would not be ſo rent in pieces, as each day it is by factious and cenſorious ſpirits. But yee my Brethren, that ye may love peace the better, conſider, I pray you, that the Apoſtle permitteth not them, who have the truth

on their side, to break the *bond of peace*, no, not with them, whom they know to be in an error. And how much more unsufferable then is it, if they who are erroneous in their opinions, and idle in their proofes, be withall both obstinate and contentious? And yet usually so it is. For we finde, that the Egyptians were scrupulous of *eating with the Hebrews*, when the Hebrews, for ought we reade, were not afraid of eating with them; Gen. 43.32. And the Scribes and Pharises excommunicated Christ, & all that acknowledged him to be the Messias. But our Lord

(a) Iohn.9. 22,23.and 12,42.and 16.2.

b Matt.23 2,3.

Lord acknowledged the Scribes and Phariſes, though corrupt Teachers, yet *to ſit in Moſes his chaire*, and to bee lawfull paſtors of the Church, whom men were bound to obey. And in after-times, the Donatiſts were ſo fierce and violent againſt the Catholiks, that they would not allow them to *be a Church*, or to have any true *baptiſme*: & therefore, if any one fell from the Catholiks, to the Donatiſts ſide, they *baptized him over againe*, as if his former baptiſme

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c In hereſy ſchiſma verſatur, tanquam Eccleſia Chriſti de toto terrarii orbe periit, ubi futura promiſſa eſt: atque in Africa & Do-

nati parte remanſerit. — *Audent rebaptizare Catholicos, ubi ſe amplius hæreticos eſſe firmarunt: quum Eccleſiæ Catholicæ neque ſe placuerit, nec in ipſa hæreticum baptiſma commune reſcindere.* Aug. de hæreſ. cap. 69.

were

were nothing worth. But the Catholiks acknowledged the Donatists, though heretickes, yet to have a Church in which true *baptisme* was administred. And [d] when the Catholiks offered them a *quiet* and Christian *Conference*, they insolently rejected them, as unworthy to be talked with. Yea and when the [e] Catholiks called them *Brethren*, they scornfully refused the name of brotherhood at their hands. In all which who doth not see, that pride and errour did still

[d] *Quid vobis vultis faciamus, qui quando vobis dicimus, ut causam nostram & vestram patienter audiatis, non nostis nisi superbire & insanire?* Aug. epist. 166. ad Donatistas pag. 257. C & ibid. pag 258. C

[e] *Vestri Episcopi convenit à nobis, nunquam nobiscum pacificè conferre voluerunt, quasi fugientes cum peccatoribus loqui.* V. Optatum adv. Parmen. lib. 1 in principio: & August. in Psal. 32 Conc. 2. p. 81 & cont. Gaudent. l. 2. c. 11. p. 243. C.

together; and that true beleevers shewed charitie toward their Adversaries, when the enemies of Gods truth were implacable and peevish, and would accept no termes of pacification and concord. And just so is the case now a dayes betweene us and our Adversaries in religion.

For first, they of the Romish Church do condemne us for miscreants and Castawaies; and allow us no place neither in heaven nor in the church: but we, as the true Catholike were wont to doe, grant them to be a Church, though it be a vile one, and confesse that in their

Church there is *a possibilitie* to be saved, though he with difficulty & [illegible] danger. They againe [illegible] our name as abo[illegible] nable and unworthie t[illegible] naming; but wee [illegible] of them as S. Augu[illegible] did of the Donatists, We will not cease to call [illegible] brethren, as long as they [illegible] not cease to say, Our Fa[illegible] And as Optatus said [illegible] those heretikes, so we [illegible] of these; *They be our bre[illegible] thren, though they be [illegible] heretikes.* But what? A[illegible] do we hereby give [illegible] such advantage to the Ad[illegible] versaries, as that either our brethren at home should blame us for our lenitie, or our enemies abroad

* See the learned answere of R. F. to Fishers relation of his third Cõference pag. 67, 68, 69.

(a) *Tunc esse desinêt fratres nostri, si desierint dicere, Pater noster.* Aug. in Psal. 32. concio. 2. pag. 81. A. *Sic sunt sine dubio fratres, quamvis non boni* Optat ad. Parmê. l. 1 in princ. fol. 2.

broad should glorie in our testimonie? Surely, all the advantage, that the Romanists gaine by this, is the same, that the Egyptians had against the Hebrews, and the Jews against Christ, & the Donatists against the Orthodox Church. And if they will glory herein, they shall glorie in their pride, which wise men will say, is all one as to *glorie in their shame*. As for us, we hold it more honor, to glorie in our Masters livery, which is to shew charitie towards all that professe his name. But yet somewhat to mitigate their pride, we tell them further that if any of them be

(c) Iohn. 13.35.

be saved, it is by vertue of that common truth wherein they agree with us, it is not by that peculiar faith, which they hold of their owne. And if they will renounce those errors, which they have mingled with this truth, their faith will bee the more pure, & their salvation not so doubtfull. Howsoever, we are still resolved to keep the Apostles rule, which is, (d) *to follow the truth in love*: that is, so to defend the truth as that we do not breake the bond of peace, where wee have any meanes to keepe it.

(d) Ephes. 4. 15.

Secondly our unkinde brethren of the *German* Churches, though they

agree

agree with us in the maine points of faith, yet doe stomefully reject our desire of their friendship and brother-hood. (e) Luther began with bitter invectives against Calvin & his fellows; but (f) Calvin did give so much respect to Luther, as that beside the esteeme of his gifts, he was wont to say of him, Although Luther should call me Devill, yet will I do him the honour to acknowledge him for an excellent servant of God. Thus these two Chieferaines began, and their followers continued to treade in their leaders steps. In the conference at Mompelgart where Beza, Musculus, and

(e) Audio Lutherum cum atrocissimè me vexasse, non tam vos quàm in nos omnes prorupisse. Calvin. Ad Bullinger. epist. 57.

(f) Sæpe dicere solitus sit, Etiamsi me Diabolus vocaret, me tamen hoc illi honoris habiturum, ut insigne Dei servum agnoscam. Calvin. ibi.

and others did appe
for the French Chur
and *Iacobus Andreæ* an
Lucas Osiander with the
Associates for the oth
side) whē after some ti
spent in disputation, th
differences betweene th
could not bee accorde
Beza *desired* of the D
vines of Wittenberg, *th*
they would acknowledge hi
and his fellow Ministers f
their Brethren, and wo
give them the *right ha*
of brotherhood; the oth
Divines made them
churlish and uncharitab
answere, [h] *that they co*
not acknowledge them f
their brethren. And in afte
times, others of each side
have shewed the like tem
per:

(g) *Rogat ut Bezam cum suis Symmystis pro fraternitatis agnoscant & dextras fraternitatis ipsis porrigere velint*, Colloq. Mompel. in fine pag. 566. v. 8. Osiand. Centur. 16. l. 2. c. 10. pag. 136.

(h) — *eos pro fratribus agnoscere non possint.* ibid. pag. 567.

ner; as whosoever shall desire to see, may besides others, reade the contrarie writings of [b] *Pareus* on the one side, and [c] *Sigwartus* and [d] *Hafner* on the other. By perusing where of, hee may see, that the one side had no sooner made a motion for *peace*, but the other side like *Davids* enemies prepared themselves for *warre*. All which considered, it were much to be wished, that they who approve the faith, that is taught in the French Church, would imitate the moderation and sobrietie of the learned Doctors who have taught and maintained it. And so I leave this first diffe-

(a) *Meisner. Philosoph. Sobriâ par. 1. Sect. 2. c. 3. p. 547. Vede. Rational. Theolog. l. 1. c. 7. pa 67. 68. & ca. 9. pag 84. Gerhard. disput. Theolog part 2. de Harmonia Calviniano. & Photinianorum, num. 8. pa. 842. and num. 10. pa. 846.*

(b) *In Irenico, sive de unione Evangelicorum.*

(c) *Admonit. de Irenico Parei.*

d *De unione & Synodo Evange. ad. Parcum.*

ference, which is in Opi-
ons and judgement.

II. The next is, a
ference in Christian vo-
tues. For though all th
Christians be sanctified
everie part, and have
portion of all neces
graces; yet God distri
teth these graces in su
different manner and m
sure, that in severall m
some are eminet and g
rious, and other are sca
conspicuous or to be se
For example, to one
God giveth a good me
sure of patience, but not
much courage, to anoth
he giveth courage for th
truth, but not so much mo
deration or judgement, t
to another he giveth mild-

nes

of ſpirit, but not ſo
uch zeale in Gods ſer-
ce: ſo that we may ſay of
ne, that he is patient, or
derate, or of a meeke
nde; but not ſo fitly,
t hee is zealous, or cou-
ous, or conſtant in his
poſe. And in this caſe I
y, that *difference of ſuch*
rtues ſhould not cauſe
ſtraction, but that in this
erſitie of graces wee
uld ſerve God with
ie of minde. To this
poſe S. *Auguſtin* hath a
d note upon the ſto-
of *Zacheus* and the
nturion, both of them
ntioned in the Goſpell.
the Centurion wee
de, that when Jeſus was
ming to his houſe, hee

ſent

ſent friends to ſtop him
the way: for (ſaith he) *I
I am not worthy, that
ſhouldeſt enter under
roofe*, Luke 7.6. But
Zacchæus, Chriſt had
ſooner called to him, *Z
chæus make haſte, and
down; for to day I muſt
at thy houſe*: but hee
*haſte, & came downe, and
ceived him with joy*, Luk
5,6. In which ſtories
may note, that theſe
both of them good
did ſhew two diverſe,
in ſome ſort contrary
tues. The Centuriō hin
red Chriſt from coming
his houſe, becauſe he
thought himſelfe *unwor*
of his preſence: & herein
ſhewed much humility

reve

everence to his Saviour. But *Zacchæus* at the firſt word receiued Chriſt into his houſe, and intertained him with all readines: and by this he ſhewed great affection and loue to his Lord. Now concerning this difference in their affections, S. *Auguſtins* obſeruation is this; [*Neque litigauerunt inter ſe, &c.*] These two good men, for all their difference in honoring Chriſt, *did not contend the one againſt the other, nor did either of them prefer himſelfe before his fellow.* Had they beene like some hot ſpirits in our daies, *Zacchæus* might haue blamed the Centurion either for inciuilitie, or for lack

Neque litigauerunt inter ſe aut quiſquam eorum ſe alteri præpoſuit, Zacchæus et ille Centurio, quum alter eorum gaudens in domum ſuam ſuſceperit Dominũ, alter dixerit, Nõ ſum dignus ut intres ſub tectũ meum. Ambo Saluatorẽ honorificãtes diuerſo & quaſi cõtrario modo, ambo petentis miſeri, ambo miſericordiam conſequuti. Aug. epiſt 118. *ad Ianuar.* ca. 3. pa. 190. E.

lack of faith, that he wou
forbid Christ to come in
his house: & the Centur
on might have cõdemn
him againe for his boldn
or want of due reverenc
that he durst receive th
Lord of glorie into a fo
full cottage. But *non hæ*
verunt, they strove bo
of them how they migh
best honour their Redee
mer; they did not co
strive against another f
honouring him in a diffe
rent maner. No, saith thi
good father, *both of the*
did honour Christ in a di
verse, and in some sort con
trarie manner, and *both of*
them being miserable by rea
son of their sinnes, did both
of them obtaine mercy to

free

free thē from their sinnes. This is the note of S. *Austin* upon the different qualities of these holy men. A like, but more diuine note may be obserued in the different and contrarie behaviour of *Iohn* the Baptist, and *Iesus* our Saviour. Of them both we finde reade in one place; *Iohn came neither eating nor drinking, and they say, He hath a devill. The Sonne of man came eating and drinking, and they say, Behold, a man gluttonous & a wine bibber, a friend of Publicans and sinners*, Mat. 11. 18, 19. Now what said they two, that lived in this so different a manner? What said *Iohn* & *Christ*, the one of the

the other? Why, *Iohn* [illegible] of *Christ*; *Behold the La[mb] of God, which taketh aw[ay] the sinnes of the world.* [And] *This is he, of whom I [said] There commeth a man a[fter] me, who is preferred be[fore] me*, &c. John 1.27, [and] *the latchet of whose shoes I am not worthy to stoope do[wn] and unloose.* Mar.1.7. [And] *Iesus* contrarily, he saith of *Iohn*; *Hee is a Prophet, and more then a Prophet.*—and *among thē, that are borne of women, there hath not risen a greater then Iohn the Baptist.* Matt. 11.9, 11. In which passages, we may for our learning consider three things: (1) the different practise of *Iohn* and *Iesus*, and their contrary

course

course of life; *Iohn came neither eating nor drinking, and the Sonne of man came eating and drinking.* The meaning is, that *Iohn* lived an austere life, and kept a kinde of continuall fast, as became him who was the Preacher of Repentance: but Jesus lived a sociable life, and kept company with men in a friendly manner, as was fit for him who brought the glad tydings of the Gospell Such was their different and contrary course of life. (2) Note, the Censure which the Jews gave of the both. They were pleased with neither of them: *Iohn* for his austerity lived not like a man; he doubtlesse

leſſe *had a devill*: and Ie-
ſus for his familiaritie, li-
ved not like a ſober man,
hee was a *glutton* and a
wine-bibber. This was
their Cenſure. (3) Ob-
ſerve the mutuall teſtimo-
ny, that *Ieſus* and *Iohn* did
give the one of the other:
Ieſus ſaid of *Iohn*, *He is*
more then a Prophet, & the
chiefe among the ſonnes
of women: and *Iohn* ſaid of
Ieſus, that hee was more
then a man, and ſo farre a-
bove himſelfe, that he was
not worthie to untie his
ſhooes. [*Non litigaverunt*
inter ſe.] Theſe two ſaints
men of verie different qua-
lities & cõditions, yet did
not ſtrive one againſt an-
other; they ſtrove how

each

each might moſt honour the other. And this may teach us, what we ſhould doe. If we cavill at other mens vertues, and deprave their doings, when they agree not to our fanſie, we are not like either *Ieſus* or *Iohn*: wee reſemble rather the *Scribes* and *Phariſes* who were pleaſed neither with *fulnes* nor *faſting*. But if we will imitate *Iohn* and *Ieſus*; then if we ſee in divers men different vertues, we muſt acknowledge God in them all. And if one man bee ſociable like Chriſt, when we are ſevere like *Iohn*; and if another be humble like the Centurion, when wee are hearty like *Zac-*

cheus; and if a thid be meeke like *Moſes*, whil we are zealous like *Phi neas*: weemay not judg them, becauſe they agre not with us; but rathe wee ſhould praiſe God, who by ſuch different te-pers, hath found the mos wayes to ſet forth his owne glory.

And thus much for the ſecond Difference.

III. The third is difference in perfection or growth in grace. For among Chriſts Scholars, ſome are *children in underſtanding*, and others are of ripe age; and ſome are *babes in Chriſt*, & in great part but *carnall* ſtill, and others are *ſpirituall*, & well growne

grown Christians: as the Apostle also hath observed 1 Cor. 3. 1, 2. Heb. 5.13.14. And this difference though it make a plaine distinction in the graces of God, yet it should make no distraction in the mindes of men. For so the Apostle saith, *Him that is weake in the faith, receive, but not to doubtfull disputations.* Rom. 14. 1. and, *Brethren,* saith hee, *if a man bee over-taken in a fault, ye which are spirituall, restore such a man in the spirit of meekenesse.* Gal. 6.1. And of our Saviour it is said, *A bruised reede shall hee not breake, and smoking flax shall he not quench.* Mat.12.20. The meaning

is, that our Lord doth n
contemne the ſmalle
ſparks of grace, nor d
ſpiſe the leaſt degree o
goodnes, whereſoever h
findeth it. And agreeabl
hereunto S. *Auguſtin* g
veth his counſell. For be
ing requeſted by a godly
Matrone to give her ſom
rules of prayer, for her ſelf
and her family; in which
there were divers other
of the ſame ſex: among o
ther things he telleth her,
* that *fervencie in prayer i
much helped by faſting* and
chaſtening of the body;
for the right uſe whereof
hee giveth her this caveat,
[*Faciat quæque veſtrûm,
quod poteris,*] *Let everyone of
you do, what ſhe ſhall be able.*

* *Aug. epiſt.
121. ad
Probam. ca.
ult. pa. 214.*

Some

Some can faſt more, others who are of a weaker conſtitution, cannot doe ſo much: let every one do as ſhe may, without harme to her health, which God deſireth not. Hee addeth further, (which is moſt proper to this purpoſe) [*Quæ minùs valet, non impediat plus valentem; & quæ plùs valet, non urgeat minùs valentem.*] *Let not her, that is leſſe able, pull her back that can doe more; and let not her, that is more able, preſſe her forward, that cannot doe ſo much.*

This was the wiſe counſell of that learned Father: which if wee would embrace & follow, it would increaſe our piety toward

God, our charitie towar
men, and our owne con
tentation and peace. Fo
ſo wee ſhould ſerve God
with united hearts, bleſſe
God for his mercies be
ſtowed upõ our brethren,
and poſſeſſe that peace in
our owne ſoules, which
would not onely make us
content with our owne
gifts, but would teach us
to make uſe of other mens
alſo. And ſo the differ
rence of Gods bleſſings,
diſtributed among his ſer
vants, would be as ſo ma
ny diſtinct voyces, which
make the better melody,
and the ſweeter muſick.

I beſeech you then, let
no diverſitie of Gods gifts
cauſe any diſtraction in
your

your mindes: but eſpecially, let not frivolous reſpects of greatnes, or idle conceits, of your owne worth, or ſelfe-liking cōpariſons about trifles, hinder your mutuall accord in Gods ſervice. A thing which I do the rather admoniſh you of: becauſe I heare, that abroad among our neighbours, and I ſee that at home among our ſelves, there is ſprung up a profane kinde of pride, which like that of the Phariſes, maketh ſome brethren, but moe ſiſters to ſtrive for the *uppermoſt roomes* in our Churches. One thinketh her ſelfe good enough to ſitt with her betters; and an-

other thinketh her selfe too good to sitt with her fellows; and a third is not cõtent to sitt aloft, unlesse she may sitt alone; as if shee were sorie to have any body to accompany her towards heaven. Yea and many of inferiour sort professe their discontent, because they are not placed according to their worth; as if they meant to tell the world, that they think better of themselves then all their neighbours doe besides. But I beseech you, lay aside these great thoughts, at least when ye come into Gods house; and consider a little what *Peter* and *Iohn* did. They had their different gifts,

both

both of minde and of body and of place; and yet they ranne together to seek Christ: & do ye think that there is so much distance betweene you and your next neighbors that yee may not sitt together to heare Christ while he is teaching you the way of salvation? Againe, consider what *David* said; *I was glad* (said he) *when they said unto mee, Let us goe into the house of the Lord.* Psalm. 122. 1. Good man! hee rejoyced to have the company of his neighbours in serving of God: and if we had his spirit, wee would bee of his minde. Wee would be glad if we might have

our neighbours to bear us cõpanie in Gods house and glad if wee had any spare roome in our seate to entertaine them in: that so wee might sitt together, and heare together, and pray together, and goe chearfully together towards heaven and eternall happinesse. For surely, none shall ever enter into heaven, but they which have so much humilitie, as to think that their neighbour may bee their fellow in this journey, and so much charitie, as to desire their company to goe with them thither. And so I have done with these Meditations: I onely now pray

pray, The God of peace grant us to bee like-minded in Christ Jesus. *Amen.*

Live in peace; and the God of love and peace shall be with you. 2 Cor. 13. 11.

THE TRIBVNALL OF THE CONSCIENCE: OR A TREATISE OF EXAMINATION;

Shewing

Why and how a Christian should *examine his Conscience, and take* an account of his life.

The fourth Edition, revised and inlarged.

BY

HENRY MASON Parson of *S. Andrews Vndershaft London.*

LONDON,

Printed for JOHN CLARKE, and are to be sold at his shop under *S. Peters* Church in *Cornhill.* 1634.

TO THE RIGHT HONOVRABLE, Sr. *Thomas Coventry*, Knight, *Lord Keeper* of the Great Seale of England and one of his *Majesties most Honourable privie Counsell*,

Right Honourable Lord,

NOt long since I published a smal Treatise concerning *Fasting*: and therein, the matter giving me occasion for it, I mentioned some holy duties, fit (as I thought)

to

to be practiced upon a faſting-day; as namely *Examination* of our lives, *Confeſsion* of our ſinnes, and a ſtedfaſt *purpoſe* of a better life. But theſe being there but named onely, becauſe the handling of them was not proper to that place, ſome have deſired a more full direction for the right performance of thoſe holy duties. And becauſe *Examination* of the Conſcience is one of them, and ſuch a one,

one, as doth leade and direct and carry with it all the reſt; I was upon this occaſion perſwaded to reviſe ſome Notes, which lay by me, concerning that argument: and thence I have framed this ſhort Treatiſe, which I therefore call the *Tribunall of the Conſcience*, becauſe the worke intended is a kinde of judiciary proceeding, wherein a mans Conſcience doth give ſentence upon himſelfe.

And

And this little Treatiſe concerning the judgement of the Conſcience, I have made bold to offer to your Lordſhips Patronage and Protection, who by your Office are *IVDGE* of the Court of Conſcience: hoping that having your Name in the Front, it may finde the more favour abroad, and nothing doubting, but that if it finde entertainement, it will returne ſome part of thank-

thankfulneſſe to your Lordſhip back againe, by eaſing you & your Court of frivolous, tedious and unrighteous quarels. For if Plaintifes would examine their conſcience concerning the juſtneſſe of their cauſe, and the reaſonablenes of their demands; it would make them to relinquiſh their cavilling ſuites before they did commence them. And if Defendants would examine their conſci-

ence

ence; concerning the wrongs they have done; and the dues which they owe; it would make them to give a willing ſatisfaction, rather than to weary their neighbour with unjuſt and ſhifting delaies. And if Lawyers would examine their conſcience concerning ſuch rules as Religion doth tye them to, in pleading for mens rights; it would make them to turne away ſuch Clients,

ents, as brought them unreasonable causes. And if Judges would examine their conscience, concerning the duties of their place, and the condition of the suites that every day are debated in the Court; it would make them so to entertaine all sort of wranglers, as that they would have no great lust to bring frivolous matters before a righteous Iudge. And so it might bee hoped, that wee might

might once again see that, which is related to the honour of Sir * Thomas More (as a thing that was never seen either since or before,) that hee having ended a cause then before him, did call for the next to be brought: but answere was returned him, that there was never another cause behinde. And so the

* *More Magistratum hunc ineunte, pendebant adhuc quædam causæ ante annos viginti cœptæ. Ille verò tam dextrè et feliciter id muneris gessit, ut (quod nec antea, nec deinceps unquam visum est,) semel Tribunal de more conscendens, et causâ quadam expeditâ, sequentem proferri jubens, responsum acceperit, nullam illic amplius causam superesse. Deo igitur gratijs actis, quòd negotiosissimum illud Tribunal semel vacaret, lætus surrexit: jubens interea publicis Cancel. registris id inferri, in quibus adhuc legitur.* Srapleton de tribus Thomis, in vita Tho. Mori. cap. 3. pag. 997. B.

Court

Court was dismissed, because there were no more causes to bee heard. And sure if this be true, as they say *it is recorded in the publik Acts of the Court*, it was a great honour to the Judge, and a great happinesse to the people of those times: but I am not without hope, but that the like honour to your selfe, and the like happinesse to this Land, may befall us in your Lordships dayes; whose noble iustice,

juſtice, and unweari
induſtrie, have by ge
nerall report, and wit
generall applauſe, ri
ſo many cauſes out o
the Court alreadie. Fo
the effecting of which
bleſſing, my prayer to
God ſhall be, that he
will confirme & proſ
per your Lordſhip in
health and Honour,
that you may con
tinue, to the comfor
of this Church and
Common Wealth, in
that happie and graci
ous courſe which you
have

have honourably begun. And so I humbly take my leave, & shall ever remaine

Your Honours devoted

in all service,

HENRY MASON.

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THE

THE TRIBVNALL OF THE CONSCIENCE.

IN the Hiſtory of the Creation, it is ſaid, that at the dayes end GOD looked upon the work that he had made, and hee [a] *ſaw that it was good*: and at the end of the weeke, taking a view of all his workes together, [b] *hee ſaw every thing that hee had made, and behold, it was very good.*

(a) Gen. 1. 4, 10, 12, 18 21, 25.

(b) Gen. 1. 31.

Which sheweth, that after God had done his works, he did reflect upon them, and considered the qualitie and the condition of them. In imitation hereof, or in conformity hereunto, wise men do wish us, that at every dayes end wee should reflect upon our works, and take a view of what wee have done that day: and at the weekes end, take account of all our doings for that space of time, and so further, as further occasion shall require. And this Enquiry or account-taking of our works, they cal the *Examination* of our soules or cõsciences. And surely, if wee did observe

this

this *rule*, ſtill to reflect upon our ſelves after our workes are done, though we could not finde them to bee like unto Gods workes, *good*, and *very good*; nay wee ſhould rather finde them *naught* & *very naught*: yet by this viewing and ſearching into our workes, if it bee rightly & diligently performed, we may, without all doubt, make our workes much better then they are. In regard whereof, I have aſſaied, whether by my poore labours this way, I may propound ſomething to the Chriſtian Reader, that may incite him to undertake this worke willingly, or

that may direct him how to performe it aright, and to the profit and ſpirituall good of his ſoule. And for this purpoſe, I have thought theſe ſix points worthie of conſideration:

1. *What generall Inducements there are, that may animate a Chriſtian to undertake the ſearch and practice of this worke.*

2. *Wherein the performance of it doth conſiſt, and what actions or performances it doth include and containe.*

3. *What the matter is, about which Examination is to be exerciſed.*

4. *In what Manner & order it may & ought to be performed.*

5. *What*

5. *What be the Times, in which it is most fit to bee used.*

6. *What fruit or spirituall good a man may get by this Exercise, when it is rightly and carefully performed.*

CHAP. II.

What generall Inducements there are, that may animate a Christian to goe about and undertake this worke.

NO man undertaketh any worke, but in hope of some good to bee gotten by it. For, [*Omnis actio est propter finem*] All actions, say Philosophers

Cap. 1.

are for some end: and [finis & bonum convertuntur] that which a man propoundeth to himselfe for his end, is the good which he hopeth to gaine. This is generally true in all actions of any value, but most especially in such as be either difficult or distastfull to our nature: for men are hardly drawne to undergoe such, but upon good hopes that may recompence their labors; but without some reasonable inducements, no man would ever yeeld to take paines in difficult businesses. And upon this consideration, being about an exercise that is somewhat laborious in it selfe, and very-

very tedious to our untoward nature; I have thought it necessary in the very entrance, and as it were by way of Preface, to consider what inducements a reasonable man may have to bestow his paines both in learning and in practicing of this dutie. Cap. 1.

And for the Inducements, (beside the speciall uses and benefits that may bee reaped by it, whereof I shall have fitter occasion to speake hereafter, when the nature & conditions of it bee first laid downe and declared;) it will be sufficient, I suppose, for this place, to consider of some generall motives: and they bee these

Cap. 1. these two especially, first *Precept*, and secondly *Practice*. By Precept I meane such commands as God hath imposed upon us in Scripture, for the doing of this worke: and by practice I meane the examples of wise men, who have gone before us in the use of it, together with the exhortations and encouragements, by which they animate and provoke themselves and others to the practice of it. By the one of which it is commanded as a necessary duty, and by the other it is commended as a profitable worke, that may stead us in the wel-ordering of our life: and

and by both these, any reasonable man, but especially every wise Christian may be induced to undergoe this task, not doubting but that he is in a good way, in which so many wise and good men, have gone before him, & assuring himselfe of comfort and successe in that businesse, which God hath enjoyned him. To come then to the Point.

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I. The first Inducement to this work, is Gods Precept or Commandement: such as that is, [a] *Let a man examine himselfe, and so let him eate of this bread, and drink of this cup:* And that of the same Apostle; [b] *Examine;*

(a) 1 Cor. 11.28.

(b) 2 Cor. 13.5.

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mine your ſelves, whether ye be in the faith; prove your owne ſelves. And that againe; [c] *Let every mã* (ſaith he) *prove his owne worke, examine* his owne worke. for the [d] ſame word is uſed in this place and the former. And ſuch alſo is that rule of *David*; [e] *Commune with your owne hart upon your bed, and bee ſtil.* Upon which words S. *Chryſoſtom* cõmenteth to this purpoſe; *What is this that hee ſaith,* [*Commune with your owne heart, &c.*] Why? *David* (ſaith hee) ſpeaketh to this effect; *After ſupper, when ye are going to ſleepe,* — [f] *ſet up the judgement ſeate of the conſcience, and of it require an*

c Gal. 6. 4.

d δοκιμαζω

e Pſal. 4. 4.

f τὸ δικαστήριον ἔχειν ἐν τῇ συνειδότι· ἐνθυμοῦ ἀπιὼν ἀναπαύσῃ αὐτὸ. Chry. Exp in Pſal. 4. pag. 261. C.

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an account: and what evill counsell ye have taken in the day time, either devising deceit, or circumventing your neighbour, or entertaining of any corrupt lusts: those, when ye have produced and brought them forth, and have set your conscience as the Iudge to these wicked thoughts, strike them thorow, and g take revenge upon them.

g λαβὼν ἀ παίτει.

II. The second Inducement, is the practice of good men, mingled with their exhortations and encouragements. In which kinde, and for which purpose,

1. Wee first reade in Scriptures, of *David*, that he practiced himselfe, what

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what hee preached to o-thers. Hee that ſaid un-to others, *Commune with your owne heart*; ſaith of himſelfe, [h] *I call to remembrance my ſong in the night, I commune with mine owne heart, and my ſpirit made diligent ſearch.* And in another place, [i] *I thought on my wayes,* (ſaith he) *and turned my feete unto thy teſtimonies.* In which words we may by the way note two things: Firſt, the acts that *David* did doe; and they were, he *thought on* [or conſidered] *his waies*, and *he turned his feet unto GODS Commandements*, *i.* he did goe on in the way of Gods Commandements, doing what God

(h) Pſal. 77.6.

(i) Pſal. 119.59.

God did appoint him Secondly, wee may note the order that *David* observed in the doing of these acts, and that was, he first *thought on his owne wayes*, & thē he walked on in Gods Laws: that is, first he *examined*, and then he *reformed* his life. And herein hee hath left us a patterne for our practice, that if wee meane to amend our lives, wee also must first begin with the examinatiō of our waies. And the like both practice and patterne wee have in the afflicted Church in the Lamentations of *Ieremie*. For there the Church, taught by the Prophet, thus encoura-

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courageth each other. [a] *Let us search* (say they) *and try our wayes, and turne againe to the Lord*: implying, that examination is the ready way to conversion and amendment.

(a) Lam. 3. 40.

2. Wee reade in the writings of the Ancients, that religious people have beene accustomed to keepe a day-booke of their actions, and out of that to take an account of their life. [b] *Climacus* telleth, that in a religious house, whereinto hee came, hee *found one, who had a little booke tyed at his girdle, in which he wrote all his thoughts; that keeping a memoriall of them, hee might* (besides, his owne care)

b *Ad cujus latus quum appensum cingulo brevem libelli conspiccrem, didici eum quotidie cogitationes suas in eo notare, hasque omnes nuntiare Pastori solitu*, Climac. Gradu. 4. extat. tom 6. part 2. Bibliоth. Patr. pag. 251.

care) shew them to his spirituall Father. [a] Nor was it this man alone that did use this course, but I found (saith he) very many others to doe the like. And in the processe of the same discourse, hee adviseth men who are carefull of their salvation, to observe the like order, telling us, [b] that he is the best Banker or Tradesman, that every day in the evening taketh a perfit account of his gaines & of his losses. Which a man can no way know better, then if every houre hee note all things downe in his tables. And to like purpose, [c] S.

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a *Non solùm autem illũ, sed & alios quam plures id facere ibidem prospexi.* Clima. ibid.

b *Optimus ille Trapezita est, qui quotidie vespere lucrum ac detrimentum omnino computat. Quod scire manifestius non potest, nisi horis singulis in tabulis omnia denotet.* Clima. ibid. pa. 155. B.

(c) Chr. in Psalm. 4. pag. 26. & in Mat. Hom. 43. [pag. 397. 398.] propefinem.

Chry-

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(c) Serm. Commonitor. de Abdicatione rerū, in fine. pag. 246. B & de Instit Mon. in fine. pag. 396. C.

(d) Moral lib. 25. c. 6.

(e) De vita solitar. ad fratres de Monte Dei. pag. 1026. and 1029.

Chrysostom, [c] S. *Basil*, [d] S. *Gregorie*, [e] S. *Bernard*, and others moe of those ancient Worthies, do advise and encourage religious Christians of their time, to a daily examination of their consciences, that in the morning they should think how they have passed the night, and in the evening, how they have spent the day. And this daily care, and continuall accounting with their soules, was (as wee may well suppose) one chiefe reason; why those times did so farre out-goe and exceede ours in zeale and devotion. But certaine it is, that the practice of this exercise in those dayes

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dales, was very frequent and vsuall with all them that made any profession of religion: insomuch as that [a] S. *Gregorie* saith, *That the Elect doe by no meanes cease every day heedfully to weigh either what good things they have received from* GOD, *or what evill things they have returned him for his good, by their naughty living.* Hee addeth further, that *it is usually a propertie of reprobates alwayes, to do evill and never to recount what they have done.* —*and contrariwise that it is the propertie*

(a) *Debet [vnusquisq; mens] cautè pensare, vel quæ ab eo [Domino] bona perceperit, vel quæ mala bonis illius perversè vivēdo respondit. Quod electi quotidie facere non cessent.* Et paulò pòst, *Reproborum esse proprium sicut, semper prauè agere, et nunquam quæ egerint, retractare.—At contrà electorum est, actus suos quotidie ab ipso cogitationis fonte discutere, et omne quod turbidum profluit, ab intimis exsiccare.* Greg. Moral. lib. 25. cap. 6. pag. 866.

of

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of the Elect to discusse their deeds every day from the very thought, which is the spring of all; and whatsoever they finde to be mirie or muddy, to dry that up to the very bottome. And hereby we may see what the practice and opinion of the ancient Doctors of the Church, and other religious men of those dayes was concerning this duty of Examination. I proceed further to consider what wise and vertuous men among the Heathen have thought & said of it.

Thirdly then, we may reade in good Authors among the Heathens that their best and wisest men were woont every day to take

take an account of themselves. *Sextius* the Roman Philosopher [a] *had this custome, that at the end of the day, when hee betooke himselfe to his nights rest, hee would question his soule, What malady of thine hast thou this day cured? What vice hast thou stood out against? In what respect art thou better thē thou wast before?* And *Seneca*, who reporteth this of *Sextius*, did practice the like himselfe. [b] *Every day* (saith

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a *Faciebat hoc Sextius, ut consummato die quum se ad nocturnam quietē recepisset, interrogaret animum suū, Quod hodie malum tuum sanasti? Cui vitio obstiteisti? Qua parte melior es?* Senec. de ira, l. 3. cap 36. pa. 598

Gyrald. de

Histor. poetarum, Dialog. 4. pag. 155. b *Quotidie apud me causam dico. Quum sublatum è conspectu lucerna est, et conticuit uxor, moris jam mei conscia, totum diem mecum scrutor, facta dicta mea remetior, nihil mihi ipse abscondo, nihil transeo. Quare ne quisquam ex erroribus meis timeam, quum mihi dicere, Vide ne hoc amplius facias, nunc tibi ignosco?* Senec. de Ira, l. 3. c. 36. pag. 599.

he)

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he) *I pleade my cause wi*
my selfe. When the can
is removed from mine ey
and my wife, who is pr
to my custome, keepeth
lence, I examine the wh
day with my selfe, I go
ver againe, and weigh
deeds and my words, I h
nothing from my selfe, I p
nothing over untouch
For what need I to be afra
of my escapes, seeing I m
say to my selfe; See thou
it no more hereafter, for th
time I forgive thee? The
like was the practice of
Pythagoras and his scho-
lars; [a] *Who had this r*
given them from their M
ster, that every day wh
they came home, they sho
demand each man of h
self

[a] *Fertur discipulos admonere solitus, ut ista quotidie quum domū ingrederentur, dicerēt.* ἦν παρέλαυσιν ἢ ἔγρεξας; τίνες ἔπραξας; τί σε ἐκακοποίησεν; Diog. Laert. in vita Pythagoræ, pag. 581.

selfe, WHEREIN HAVE I TRANSGRESSED? WHAT GOOD HAVE I DONE? AND WHAT DVTY HAVE I LEFT VNDONE? And [b] Plutarch commendeth the same rule to thē that would busie themselves in that which may availe them. Nor was the custome of Plato much different from this practice, [c] who as often as he was among men that mis-behaved themselves, was accustomed in private to question with himselfe, AND AM NOT I SVCH A ONE? or, Have not I done the like? And in a word, so generall

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(b) De Curiositate. p. 515. f.

(c) Plato quoties interfuisset hominibus contra decorum agentibus, digressus solebat ita seipsum alloqui; μὴ καὶ ἐγὼ τοιοῦτος; Plut. de vtilit. capien. ex hostib. pa. 88. D.

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rall and common is this practice among all men, to examine or take accounts of their state in all businesses of moment, whether temporall or spirituall, as that our Saviour asketh of the multitudes about him; [d] *Which of you intending to build a Tower sitteth not downe first and counteth the cost, whether he have sufficient to finish it? &c. or what King going to make warre against another King, sitteth not downe first and consulteth whether hee be able with ten thousand to meete him that commeth against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambas-*

(d) Luk. 14. 28, 29, 30, 31, 32, 33.

sage,

sage, and desireth conditions of peace. Hee meaneth, that there is no man of any ordinary capacity and wit, but if he be to build, will first take account of his abilitie to perfect the worke: or if he be to make warre, will first take a view of his strength to go thorow with the victory; that either hee may provide that which is sufficient for the successe, or else he may leave off his intention. And then he applyeth this practice in matters of the world, to a like one in matters of a mans soule, So (saith hee) whosoever he be of you that forsaketh not all that hee hath, he cannot be my Disci-

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ple. The meaning is as if hee should say; So every one of you that meaneth to be my Disciple, should first sitt you downe, and cast with your selves, what it will cost you to be a Christian: and that is the renouncing of all the world, and the forsaking of all that you have in the world. And therefore you should resolve in the beginning, either to leave all, if needs bee, for Christs sake, or else never undertake to bee Christians.

And these things laid together, that all wise men, whether Christian or Heathen, have thought this course of *Examination*

to bee necessary, both in things of the world, and in things of God; yea, and that our blessed Saviour, and the holy Ghost speaking in the Scriptures, have commended this practice unto us: these, I say, may bee strong inducements to make us well affected to the worke, before wee know in particular what is required in the undertaking of it, or what may bee expected by the performing of it. Cap. 2.

CHAP. II.

Wherein the performance of this worke doth consist, & what actions or performances it doth require.

HAving hitherto prepared the Readers mind to have a good opinion of this worke, I now goe on to consider, wherein it doth consist. And for conceiving hereof, we must consider, that *Examination* is a kinde of judiciary proceeding, in which a man keepeth private Sessions at home, passing sentence of all his workes and actions,

ons, as Gods Law doth require. This the Apostle implyeth, when having first said, [a] *Let a man examine himselfe; and so let him eate, &c:* he addeth by way of confirmation, to prove the necessitie or profitablenesse of this worke, [b] *For if we would judge our selues, wee should not be judged.* The meaning is if we wou'd censure and passe sentēce on our selves, by a diligent performance of this worke of Examination; God would spare us, or he would not censure us the second time, after we had done it our selves already. To this purpose [c] S. *Chrysostom* calleth it *an erecting of a Tribunall*

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(a) 1 Cor. 11. 28.

(b) vers. 31

(c) Expost. in Psal. 4.

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[a] Nec deest in hoc Iudicio mente concepto, omne ministerium, quod punire reos suos plenius debeat. Nam Conscientia accusat, Ratio judicat; Timor ligat. Dolor excruciat: Greg. Moral. l. 25. c. 6. pag. 866.

for the Conscience; and S. *Gregorie*, [a] *that in this private judgement there wanteth no Officer that is usuall for punishing of guiltie persons: for the Conscience* (saith he) *is the Accuser, Reason is the Iudge, Feare is the Gaoler, and Sorow is the Executioner*. And therefore looke, what the proceeding is, and what actions are usuall in publike Judgements, where men are questioned and sentenced according to Law: and the like course is here to be held, and the same actions are to be performed in the examination of a mans soule and conscience. For as in those legall proceedings, there

is

is first an enquirie into the facts, what hath beene done, which by the Law deserveth censure. Secondly, there is sentence pronounced, according to the nature of the crimes, and the proofes made of them. Thirdly, there is punishment inflicted, either for the amendment of the offender, or for example & terror to others, that they offend not in like sort. Or, if the party accused be cleered by the Jurie, hee is acquitted and set free by the Judge. So in this Court of private Sessions, First, there is an enquirie or search, to finde out the transgessiõs

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or offences of the fo
Secodly, there is senten
to bee pronounced, a
cording as the nature
the facts doth requi
Thirdly, if the sentenc
be condemnatorie, p
nishment is to bee in
flicted by the offende
conscience upon himselfe
that by taking a holy re
venge upon his owne fo
ly, he may be made mor
carefull of offending af
terward. Or if a man shal
bee so happy, as after en
quirie to finde nothing
by himselfe; hee ma
cheere his soule with a
[*Euge serve bone,*] *Well
done thou good and faith
full servant.* And hereby
the sincere Christian may
be

(a) Mat. 25 21.

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he encouraged in Gods service, and animated to proceede in those holy courses in which he hath found so much comfort already. And because there is no man that doth faithfully performe this service of examining his soule but he shall be sure to finde something wherin hee hath sinned, and something wherein hee hath served God aright; therefore hee shall never want matter, either to condemne, or in some part to absolve himselfe, more or lesse, according as his life hath beene in times past, and according as hee hath made use of this and such other exercises

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cises of Religion. And consequently in every Examination, if it bee throughly performed, a man will lightly gaine two helps toward Heaven. First, by condemning of himselfe, he will conceive feare of relapsing into sinne: and secondly, by acquitting himselfe, hee will gaine more comfort to proceed in well doing.

By this it may appeare in part, what the nature of this worke is, & wherein it doth consist, but for the more distinct knowledge of this point, it may further bee noted, that there be two sorts of acts which are implyed in this word

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word *Examination*, and in some sort included in it: some are *essentiall*, and contained in the nature of it; and some are *accidentall*, and to be conjoyned with it, and indeed are presupposed to accompany it, when it is rightly undertaken.

Of the former sort are these three, 1 Discussion, 2 Application, and 3 Censure.

Discussion is a sifting of our life and dealings, by which we pull things out of the heape where before they lay confused & unseene, and by which we set every fact of ours in the open view, that they may be scanned and seene

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seene by themselves what they are.

Application is a laying of these acts thus searched and found out, to the rule of Gods Law, which is the touchstone of all our doings, and according to which God will judge us at the last day: that so it may appeare how and wherein we have swarved from Gods Law, or have observed it.

Lastly, *Censure* is the judgement, that our mindes and consciences doe give upon our deeds according to the rule of the Law; both for the quality of them, whether they bee righteous or sinfull, and for the quantitie

of

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of the offence, whether it be great or ſmall; whether a ſinne of ignorance, or a ſinne againſt conſcience, and whether of humane frailety, or of obdurate contumacie.

The firſt act ſerveth to ſhew what we had done: the ſecond, what wee ſhould have done: and the third, what the doome is that we have deſerved either by well or ill doing. And theſe three laid together, doe (as I take it) make up the nature of this worke of Examination; ſo that we may not unfitly deſcribe it out of its owne principles, in ſome ſuch manner as this, Examination is a *diſcuſ-*

ſion

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sion of a mans life, that his workes may be seene and censured according to the rule of GODS Law.

Secondly, for the second sort of acts, which are implied in this word, and ought to bee joyned with this worke, they are two especially, the one going before the proper acts of Examination, and that is a purpose to better a mans spiritual estate, by correcting what is amisse, and confirming what is sound and upright. And the other is an act that followeth after Examination, and that is an effectuall practice or execution of such rules and orders as may back our examination,

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mination, and make it more effectuall & usefull. For which purpose, these rules following may perhaps be not impertinent nor unfit: every wise Christian may, as his experience shall give him further occasion, adde, & use more, out of his owne or other mens observatiõ.

Rule 1.

1. rule, That after we have examined our soule, we doe then compare our present with our precedent state, and consider whether wee have amended indeed, what we blamed our selves for in our former examinations; and how wee have either increased or decreased in grace and goodnesse: that

ἑκάστης ἐμέρας ἐργασίαν ὅπως ἐπιδώμεθα, σύμβαλε τῇ προσαυτῆς, καὶ πεύσῃ πρὸς τὴν βελτίωσιν.

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that if we have been sloth-
full and unprofitable ser-
vants, we may snubbe and
shame our selves for it be-
fore God and our own
consciences, in some such
manner as our Lord snub-
bed the evill servant in
the Gospel, (a) *Thou wicked*
& slothfull servant, &c. and
if we have beene diligent
and in some measure have
increased our Lords ta-
lents, that then wee may
cheare our soules out of
the comfort of our well-
doing, & praise our God,
that hath both given us
talents to trade with, and
grace to use them to his
glory. For this practice
will whett our diligence
for time to come.

(a) Mat. 25 26.

2. That

Cap. 12.
2. *Rule.*

2. That every morning before wee beginne our worke, we consider what we are going about, what occasions of doing good either to our selves or others, we may meet with; and what tentations may assault us in the businesses of that day; that so wee may lay hold vpon all occasions of doing good, and prepare our selves to stand out with courage against all oppositions and tentations, that may hinder us in our duties, or drawe us into sinne. For by this meanes, occasions of doing well shall not over-slip us unespied, nor will tentations surprize us at unawares.

3. That

Cap. 2. 3. Rule.

3. That if we have profited in grace, and have taken occasions of doing good, we consider at all times, by what meanes we have profited and have beene enabled to do well: that so wee may make more constant use of such meanes, by which we have found so much sensible good already. And if wee have decayed, or forflowed our opportunities, or have runne into any sinne, then wee should observe what it was that did misleade us, and by what tentations wee were overcome, that our former errours may make us more wary, and more resolute against cases of danger, for

for the time to come. For by this meanes wee shall every day gaine some experience, how to behave our selves in the daily conflicts of our Christian warfare. Cap. 2.

4. That we recall home our thoughts, as we meet with any occasions of moment, or light upon any such businesse, as concerning which wee have formerly conceived a purpose of wary & religious behaviour: that while we are in doing of the worke, wee may remember to make use of our former resolution, and now practice what before we did purpose. For by this meanes wee shall be sure 4. *Rule*

that

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that our good purpose shall not be idle and without fruit; as in many men it falleth out, who are like sluggish people, that over-night appoint to rise earely, but when the morning commeth; cannot abide to leave their warme beds.

These Rules I have thought on, as being in mine opinion fit to back our examination, and to make it more powerfull for an holy life. Others, as I said before, may in their daily observation adde more, and perhaps finde out some better then these. And as in the ordering of our bodily health, Physicians advise their

Patients

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Patients to follow that whereof they finde good, and to avoide that which doth not agree with their temper: so it is good counsell in the ordering of our soules, to make daily use of that which by experience we finde eyther to strengthen grace, or to weaken sinne in us; & contrariwise to flee from all the occasions and usages, as wee see or have found to hart or endanger us. I onely adde thus much here; That these later sort of acts, whereof now I have beene speaking, though in themselves simply considered they bee but *Adjuncts* & *Attendants* on Examination, without which

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which it may subsist in
bare nature: and therefo
are not necessary *ad esse*,
the Schooles do speak
yet in the use of the wo
and in the intendment
the Scripture they
implied, included, a
presupposed to goe with
it and attend it, as being
necessary *ad bene esse*, to
the well doing of this
worke: as may appeare by
these reasons.

1. Reasō.

1. It is the use and cu-
stome of Scripture, under
words of knowledg be-
longing to the understan-
ding, to comprehend af-
fections and practice. As
when S. *Iohn* saith, *He that
saith, I know God, and kee-
peth not his Cōmandements*,

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is a liar, and the truth is not in him: he meaneth not by the word [*know*] a bare & simple knowing and apprehending, which the learned call [*cognitio apprehensiva*] but he meaneth an effectuall and working knowledge, which breedeth or bringeth forth such affections in the heart, and such actions in the life, as that knowledge directeth men to; which knowledg they call [*cognitio affectiva.*] And so in this case, Examination is properly a worke of the understanding, singling things out of the confused heape, that they may appeare what they are: but by way of consequent

Cap. 2. it doth imply such affections and actions as this worke of the understanding is intended for, wch is the bettering & amending of our spirituall estates and the ordering of every thing for the best advantage of our soules and salvations.

2. Reason. 2. Secondly, that thus much is implyed and intended by this word, may hereby appeare, because that the Apostle speaking of the danger of unworthy receiving of the Lords supper, & prescribing meanes to correct all abuse that way, saith, *Let a man examine himself, & so let him eate of this Bread, & drink of this Cup.* For if by

1 Cor. 11. 28.

the

the word [*examine*] here meane nothing but *discussing* & sifting without correcting and amending; he should allow men to goe to the Communion with the conscience of sinne, & without reformation of life. And which is yet worse, should approve of a man as a worthy guest at the Lords Table, only because hee hath learned to know his estate, though he no way meane to amend it; whereas this knowledge of a mans selfe would increase his sinne, and make him the lesse welcome unto God, according to that rule of our Saviour, *That servant which knew his Lords will,* Luke.12. 47.

Cap.2.

Cap. 2. and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. And therefore when the Apostle saith, *Let a man examine, and so let him eate*, he meaneth, that after he hath examined, he should amend whatsoever is amisse, & performe whatsoever upon examination he shall finde necessary or fit to be done. And hence it followeth, that a purpose to amend our life, & to doe what upon our examining shall appeare good for our soules, is a necessary dutie, as an antecedent

tecedent act that should goe before examination; and that a practice of such things as by tryall shall appeare usefull for this purpose, is another necessary duty, as a consequent act that should follow after it. And so in conclusion it appeares, that there are three especiall acts required for the right performance of this worke: 1, a constant resolution to amend and better the estate of the soule: 2, a diligent search, thereby to gaine the right knowledge of it: and 3, an effectuall performance of all such things, as are availeable for this purpose. And out of all these laied together

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we may make a more full description to this purpose; Examination is a *Discussion of a mans life for finding out the true estate of a mans soule toward GOD, accompanied with a purpose and endeavour to doe whatsoever upon tryall shall appeare requisite for salvation, and the good of a mans soule.*

CHAP. III.

Of the Object of this worke, or the matter about which it is to be exercised.

HItherto we have spoken of the acts; now we are to consider of the Object, or matter about which

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which they are to bee bestowed & imployed. And it may be considered two wayes; eyther generally, and such as it is in the largest extent, which wee may call the *adequate* object; or specially, and such as is in more principall manner to be respected & looked to, which may be called the *Principall* or speciall object.

I. And first for the *adequate* object, including every thing that ought to bee examined, or about which a Christian should examine himselfe; it is whatsoever either thoght word or deede, which carryeth any respect eyther of righteousnesse or

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sinfulnes in it, or all both our good and our evill acts. For Examination being (as before was noted) a kinde of judiciary proceeding with our own soules, in which we keepe Sessions at home, that we may prepare for the great Judgement: it hath for its object the same matter that shall be discussed and sentenced at the day of the last Judgement. And that is (as *Solomon* telleth us) *Every worke whether good or evill. For* [a] GOD (saith he) *shall bring every worke into Judgement, with every secret thing, whether it be good or evill*: that is, every thing that is morally evill, or morally good, or

(a) Eccles. 12.14.

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or which is eyther ſinfull or righteous. And therefore in imitation of Gods proceeding in his Judgement, we alſo ſhould proceede in our judging of our ſelves, which is, to conſider of every thing, which is eyther good or evill, ſinfull or righteous, a breach of Gods Law, or a performance of it.

But for our owne diſtinct underſtanding, and our better direction herein, it will not bee amiſſe to conſider our good and our evill workes each apart by themſelves.

And firſt for our evill deeds or our ſinnes, wee may note theſe rules following.

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1. Wee must consider and examine our selves, as well concerning our omissions of duties, as commissions of evils. For in the last Judgment, our Lord the Judge of quick and dead, hee will not onely give sentēce against murders and oppressions and robberies, and such like, but (a) against unmercifulnesse also, and the not *feeding of the hungry*, the *not lodging of the stranger*, the *not clothing of the naked*, the *not visiting of the sick*, &c. And so when we are to judge our selves, wee must censure not onely our hurting of our neighbour, but our not helping of him, nor onely

(a) Mat. 25 41, 42, 43.

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onely our back-biting of our neighbour, but our not defending of his good name; nor onely our persecuting of Gods Word, but our not profiting by it; nor onely our robbing of the poore, but our not relieving of them: and so in all other the like cases, our *not doing* of that which is good when dutie doth require it of us, is culpable before God, and is part of that matter about which our Examination ought to be exercised.

2. Wee must consider not onely the substance of our sinnes, but the circumstances of them also; such as are, the persons, the

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the time, the place, the facion or māner of doing, &c. for all these may eyther aggravate or mitigate the sinne. So we see that the treason of *Iudas* is counted the more grievous, because he was one of Christs *familiar friends which did eate of his breade*: and *Manasses* his idolatry was the more hainous, because he [a] *set his Idol in the House of God, of which GOD had said to David, and to Solomon his Sonne, In this House and in Jerusalem which I have chosen before all the tribes of Israel, will I put my name for ever*. And so, the cruell dealing of the Jews was the more hainous, because [b] *in the*

Psal. 41. 9. & Ioh. 13. 18.

(a) 2 Chr. 33. 7.

(b) Isa. 58. 3. 3.

day

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day of their fast, they did exact all their labours, and *did smite with the fist of wickedness*. And *Solomons* idolatry did anger and offend God the more, because (a) *his heart was turned from the Lord, which had appeared unto him twise, and had commanded him concerning this thing, that he should not goe after other Gods*. And so our sinnes will bee the more grievous, if wee wrong them who have helped us, or if in the Church of God, and in the time of his service, our hearts do meditate revenge, or forecast unjust devices, or take pleasure to think on our fleshly lusts, &c. And therefore these-

(a) 1 King. 11. 9, 10.

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these circumstances are to come into the account together with the maine sinnes.

3. Thirdly, not onely the sinne, but the occasion of it is to be considered: for this may either increase or diminish the guiltinesse of it. As the rich man that had many sheepe of his owne, and yet tooke away *the poore mans lamb*, to make his friend welcome with, was the more grievous offender by much, because having no neede, hee did rob the poore man. And againe, the consideration of the occasion or provocation by which we were led into sinne, may teach

2 Sam.12. 1, &c.

wisedome, by shunning such occasions to escape from the sinnes. Cap. 3.

4. Fourthly, we are to reckon among our sinnes, that must bee accounted for, not onely our commissions of evill deedes; & omissions of good duties, but even our unperfect & defective performances. For of these the Church of God doth accuse themselves, [a] *All our righteousnesses are as filthy rags:* and in respect of these it was, that the High Priest was by the Law to [b] *carry the iniquitie of the holy things, which the Children of Israel should hallow, in all their holy gifts.* For that doth imply, that the services

(a) Isa. 64. 6

(b) Exod. 28. 38.

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vices of Gods people have their imperfections and errours, which because they were failings in duties, were to be borne by *Iesus* our *High-Priest*, as our other sins were. And therefore we must reckon with ours selves not onely for omitting or neglecting the exercises of Religion, but for our *distractions*, our wandring thoughts, and our *cold and dull affections* while we did performe them.

Thus our evill deedes or sinnes may be considered: our good workes & holy duties may not bee neglected neither; and that for these reasons.

1. Because we are ma-

ny

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ny times deceived with shews; thinking that to bee good which is evil, and that to be some great good, which is but a poore service in comparison. Thus [a] *Paul* thought hee shewed much *zeale*, when *hee persecuted the Church of Christ*: and [b] *Micah* thought he had highly merited Gods favour, when hee kept a Priest for Idolatrous service: and *Iehu* boasted of his killing of *Ahabs* children; [c] *Came with me* (saith he) *and see my zeale for the Lord*; when as God censured it for unjust sheading of blood, [d] *Yet a little while* (saith God) *and I will avenge the*

(a) Phil. 3.6.

(b) Iudg. 17.13.

(c) 2 King. 10.16.

(d) Hos. 1.4

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the blood of Iezreel upon the house of Iehu. And so we are too apt to overween our selves and our own workes; and think that we are zealous for God when wee are envious against men, or ambitious for our selves. And for discerning of this corruption, examination is necessary to bee used about those workes which wee esteeme to be righteous and holy, least we deceive our selves by over-partial judgement.

2. Because in the very workes which are truely good, we do many times intermingle corruptions of our owne. For sometimes there are ill ends in our

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good deeds, as [a] *Iezabel* proclaimed a fast to ſmoake her murder with-all, & the [b] *Phariſees* faſted and praied & gave almes, for gaining of vaine praiſe. And ſometimes our good duties are performed in an evill manner; as the *Midwives* ſaved the childrens lives, by telling [c] a lye; and [d] *Zipporah* circumciſed her ſon, in a childiſh humour; and [e] *Vzzah* ſtayed the ark from falling, without ſufficient warrant for ſuch a worke. But moſt times there are diſtractions, and worldly or perhaps wicked thoughts in the midſt of our beſt devotions: and alwayes there are defects and

(a) 1 King. 21.9.

(b) Mat. 6. 2,5,16.

(c) Exod. 1 17,19.

(d) Exod. 4.25.

(e) 1 Chr. 13 9. compared with cap. 15. 12 13.

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and imperfections & fayl-
lings, when wee are most
fervent and best affected.
And for discerning of
these, our best workes de-
serve a strict account, that
wee may learne to sepa-
rate the *precious from the*
vile: and neither be too
highly conceited of our
weake performances, nor
too little affected with our
corruptions & infirmities.

3. Our good works are
to bee considered in our
Examinations, that by
those things which are a-
ble to abide the touch-
stone, we may gaine cou-
rage against oppositions
of men, & comfort against
the tentations of Satan,
and a setled resolution to
pro-

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proceede and goe on in a daily practice of good workes, alwaies praising God for these mercies, because it is he *that worketh in us both the will and the deed*. And in these respects the consideration of our good workes is not without good use. And this may suffice for the 4*th* generall object, or the matter of *Examination in generall* and in the largenes of it.

II. Secondly, for the *principall Object*, or the speciall matter which is to come into Examination, it is every such sinne as is likely to breede us some speciall danger. For if a Citty be besieged, wise Governors will take care of every posterne

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posterne doore, and of every part of the wals, to repaire what is decayed, and to keepe all safe from the Enemie: but if one gate be more likely to be entred then other, or if any part of the Wall bee weaker or more easily to bee broken downe, men will there set the watch the surest, where the danger is the greatest. And if a man bee distempered with sundry diseases, a wise *Physitian* will take care of all, to ease the Patient, as much as may be, of every one of them: but if some speciall disease be more dangerous to the sick man, than other are; the Physician will bend

bend his cure that way especially, where the life of his Patient is most endangered. And so it is, or should bee with us in respect of our soules. We have here a *Fort* to keepe, which is every day assaulted by our Enemies, and we have a *diseased soule* of our owne, distempered with many spirituall maladies; but some maladies are worse then other, and some parts of this Fort are weaker or more in danger then others are. I mean, there are some sinnes, by which the Devill may more easily surprise and captivate our soules. And therefore, as wee should keepe diligent watch a-

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gainst

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gainst them all, but we
should especially bend
our forces against those
that do or may more e-
specially breede us harme
and hinder our salvation.
And consequently Exa-
mination being an approv-
ved meanes for grubbing
up of sinne, we should ap-
ply this exercise against all
sinnes in generall, but
more especially against
those, from which we may
in reason feare the grea-
test danger. And these are
either such sinnes as are
easily contracted, or such
as are *hardly recovered*. For
into the one sort men fall
often, and out of the o-
ther they do seldomer re-
cover, if they once fall in-

to

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to them: and so the one sort will endanger us by the *frequencie* of our falls, and the other by the *difficultie* of our rising, after we be downe. But for better and more distinct understanding of this point, wee may in a more particular manner consider the severall sorts of sin, which in either of these two respects may breede some especiall danger. And of this kinde I take these sinnes following to be.

1 Those that be great and *reigning* sinnes: such as the Apostle saith do exclude a man out of Gods Kingdome. And in this kinde he reckoneth [a] *fornication, idolatry, adultery,*

(a) 1 Cor. 6.9. Gal. 5.19. 20,21.

2 effe-

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effeminatenes, ſodomy, theft, covetouſneſſe, drunkennesſe, revilings, extortion. Of which ſins, and ſuch like, hee ſaith, that they that are guilty of them, *ſhall not inherit the Kingdome of God.* And hee meaneth, that while they are ſuch, or till by repentance and forſaking of them, they have obtained pardon, they ſhall never come into Gods Kingdome. Againſt theſe *David* prayeth: [a] *Keepe back thy ſervant from preſumptuous ſinnes, let them not have dominion over mee: then ſhall I be upright, and I ſhall bee innocent from the great tranſgreſſion.* And againſt theſe wee ſhould watch and

(a) Pſal. 19 13.

and pray, that we may avoid them; or if we have fallen into thē, we ſhould by Examination learne to conceive the danger, that by repentance wee may gaine pardon. For whereas leſſer ſinnes, ſuch as *David* calleth [b] *errours* and *ſecret faults*, i. ſinnes, which in regard of their fineneſſe and our frailety, do eſcape us through ignorance, unwarineſſe, or cōmon and humane infirmitie; whereas, I ſay, theſe ſinnes are in the beſt of Gods children; (for even they ſay, [c] *If we ſay that we have no ſinne, we deceive our ſelves, and the truth is not in us*:) one of thoſe other groſſe ſinnes being ſuch as

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(b) Pſal. 19 12.

(c) 1 Iohn. 1. 8.

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cannot ordinarily be cõmitted, but with conſcience and purpoſe of ſinne in the offender, doth for the preſent bereave men of grace, and of all title & intereſt to the Kingdome of Heaven.

Thus much (that no man may think, that I here meant to move any controverſie) our learned Divines, who deny falling from grace, do acknowledge to be true. The Reverend Biſhop of Saliſbury ſaith of ſuch ſinnes, that [d] *they are not pardoned, till they be repented of.* The

[d] *Nuſquam decreta eſt remiſſio peccatorum abſque pœnitentiæ, neque unquam alia conditione conceſſa eſt.* D. Abbot in Thomſon, cap. 24. pag. 212. Vide etiam cap. 22, 23, 27.

learned

learned Divines of *Great Britaine* in the *Dort Councell*, say that *God* [e] *hath set this order, that the act of Repentance must goe before the benefit of forgivenesse.* And for proofe thereof they cite the Texts of Scripture, *Psal.*32.5. and *Ezek.* 18.27. *Vrsin* saith, [f] that *they make men guiltie of eternall damnation*; and that *if a man should continue in them to the end of his life, he should misse of eternall life.* Our learned Divines of Great Britaine againe say, that by them, *men who are*

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e—*Istum ordinem instituit, ut actus pœnitentiæ beneficium veniæ præcedat.* Suffra. Theol. Magnæ Britan. de 5. Articul. de Perseverantia quoad Electos. Thes. 5. pag. 75.

f *Vocatur* [*peccatum*] *Regnans, quia imperium tenet in hominem, et eum æterne damnationis reum facit.* Vrsin Catechis. part. 1. q. 7. p. 2. 60 Anc—*in quo si quis voluntè perseveraret usque ad finem vitæ, salute æternâ excideret.* Vrsin. Tractat. Theol. tit. de peccato. resp. ad tertium. pag. 208.

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g Regeniti ac justificati quandoquesuo vitio incidunt in atrocia peccata, — atque hisce indignationem Dei paternã incurrunt, reatũ damnabilem cõtrahunt, præsentem ad regnum Cælorum ingrediendum aptitudinem amittunt. & — Reatum damnabilem contrahunt, ita ut dum in eo statu impœnitentes perstiunt, non dejean, nec possint aliter sibi persuadere, quam se esse morti obnoxios. Suffrag Theol. Mag. Brit. de 5 artic. de Perser. quoad Electos, Thes. 3. pa. 71, 72. Si quis igitur insistat viam Divinæ ordinationi contrariam, puta latã illam viam immunditiæ, & impœnitentiæ, quæ recta ducit ad gehennam; numquam poterit in cœlum isto pacto pervenire. Immo, si mors illum oppresserit in hoc devio cursu tem, non poterit non in mortem incidere sempiternam. Ibid. Thes 4 pag. 73.

g regenerated do incurre a damnable guiltineſſe, and do loſe their preſent aptitude to enter into the Kingdome of Heaven. And, that *ſo long as they continue without repentance in that ſtate, they neither ought, nor can perſwade themſelves otherwiſe, then that they are lyable to eternall death.* And, that *if any man walk in a way contrary to Gods ordinance, namely, that broad way of*

unclean-

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uncleanneſſe & impenitency, (which leadeth directly down to hell) he can never come by this meanes into heaven. Yea and if death ſhall overtake him wandring in this by-path, he cannot but fall into everlaſting death. Thus our learned men ſpeake: and they learned it from the bleſſed Apoſtle. For hee ſaith, that [a] *they which doe ſuch things, ſhall not inherit the Kingdome of God.* And writing to the Corinthians, he ſaith, [b] *Neither fornicators, nor Idolaters, nor adulterers, &c. ſhall inherit the Kingdome of God. And ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but yee &c.* Where we may firſt note,

(a) Gal. 5. 21.

(b) 1 Cor. 6 9, 10, 11.

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that the Apoſtle maketh an oppoſition betweene being *fornicators or idolaters, &c*, and being *waſhed or ſanctified*, after the committing of theſe ſinnes. And this ſheweth; that men being once guiltie of theſe ſinnes, do ſtill remaine *fornicators, idolaters, &c.* till they be *waſhed* and *ſanctified* from them: which without true and ſerious repentance they cannot be imagined to bee. And conſequently, they who have committed ſuch ſinnes, remaine ſuch ſinners, till they have repented. Secondly we may conſider, that the Apoſtle ſaith of ſuch ſinners, that *they ſhall not*

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not inherit the Kingdome of God: Neither fornicators, nor Idolaters, &c. And frō hence it followeth that men who have committed theſe ſinnes, are for the preſent, that is, till they repent, *deprived of all intereſt unto heaven.* And in reſpect of all this, every Chriſtian ſhould have an eſpeciall care to examine his ſoule concerning theſe groſſer ſinnes, that he do not ſuffer himſelfe to live and lye in any of them.

2. Of the ſame kinde are ſinnes of *recidivation* and relapſe, when we fall back into the former ſin, after our repentance, and vows of a better life. For relapſes into ſickneſſe are

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dangerous for the body; and relapſes into ſinne are no leſſe dangerous for the ſoule; & that (as a learned [a] man hath well obſerved) in theſe 3. reſpects: 1. Becauſe corrupt nature after reſtraint *groweth more fierce: like a Maſtive that breaketh looſe after he hath beene tyed; or like a River*, that hath broke thorow the bank that kept it in. 2. Becauſe *Satan* is more malicious againſt ſuch as have once eſcaped out of his fetters; *like a Iailour that hath recovered the priſoner* that broke from him. 3. Becauſe *God* layeth judgements on ſuch *Apoſtates, & powreth the Spirit of ſlumber upon them*. In which

(a) M. Gataker in his Spiritual watch, Sect. 9. pa. 12, 13.

which respects the sinner is in much more danger by relapse then he was before. And therefore our Saviour said to the man whom he had cured of his lameness, *Sinne no more, lest a worse thing come unto thee:* & that if the *uncleane spirit*, which hath beene cast out of a man, *doe returne and finde the house swept and garnished*, that is, made fit for the habitation of such a guest; *then he goeth and taketh with him seven other spirits more wicked then himselfe, and they enter in and dwell there; & the last state of that man is worse then the first.* By this it appeareth; that these kinde of sinnes into which

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Iohn. 5. 14

Luk. 11. 24

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which wee have fallen before, if after our recovery wee relapse into them againe, are most dangerous and prejudiciall to a mans soule. And therefore when we call our soules to account, wee should more especially examine them concerning the former sins, which we committed before-time, that wee may see how well or how ill we have continued the course of our repentance & amendment.

See Mr. Gataker Spirituall watch, Sect. 20. pag. 24.

3. Sinnes that suite with our owne *dispositions*; such, I meane, as wee are inclined unto, either through temper of nature or custome of life. For these sinnes may breed speciall danger

danger, becauſe we are ready to drop into them, when no other Tempter driveth us, beſide our owne corruption. Of ſuch *David* ſeemeth to ſpeake, when he ſaith, *I kept my ſelfe from mine iniquitie.* And of ſuch wee alſo ſhould beware. And therefore in the daily care of our ſoules, wee ſhould more eſpecially queſtion and examine them concerning thoſe ſinnes, to which we are addicted or diſpoſed, either by nature or by cuſtome. Cap. 3. Pſalm. 18. 23.

4. The ſinnes of each mans particular *calling* or *trade*, may eſpecially endanger him, becauſe hee hath by his very courſe of life Gataker Spirituall Watch. Sect. 19. pag. 22.

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life, so many and so usuall occasions to bee tempted by them. Never a day, nor scarce an houre of a day, but some businesse will come in his way, either in dealing with others, or in deliberating by himselfe, by which he may be occasioned either to omit some dutie, or to do some wrong, or to follow some neerer way of thriving than GOD doth allow him. And amidst so many and frequent occasions, it will be hard to stand upright, without much care and watchfulnesse. And therefore as S. *Paul* prescriberh unto severall men, the duties that belong to their severall states

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ſtates and conditions, as to him *that hath* the gift of *prophecie*, *that hee prophecie according to the proportion of faith*; and to him *that hath an office*, *that hee waite upon his office*, and ſo he *that teacheth*, *on teaching*, *&c.*: ſo, if we deſire to looke into the ſtate of our ſoules, and to learne from our owne hearts, how well or how ill wee have done our duties, wee ſhould have an eſpeciall eye to ſuch things as appertaine to our particular places and callings. Rom. 12. 6.

5. The ſinnes of the *time*, *place* and *companie* in which we live, have ſpeciall danger in them. For firſt,

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first, they will draw us by their very *example* to partake with them; in so much, as that men who at the beginning do abhorre them, yet by continuance of time, are insensibly carried with them, before themselves can tell how. And secondly, *evill men* do desire *company* in their sinne, and do usually strive by all perswasions to win over to their side, those that are better affected. And therefore *Solomon* saith; (a) *My sonne, if sinners entice thee, consent thou not. If they say, Come with us, let us lay waite for blood; &c; we shall finde all precious substance, we shall fill our houses with spoile; cast in thy lot*

(a) Prov. 1 10, &c.

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lot among us, let us all have one purſe: My ſonne walk not thou in the way with thē, &c. In which words, *Solomon* firſt ſuppoſeth that ſinners will intice, and uſe all plauſible allurements to perſwade others to their ſociety; and then he adviſeth the righteous to take heede of them and their ſugred baites. And ſo, if wee live among ſuch men, wee muſt expect provocation from them, and therefore ſhould uſe all providence for freeing of our ſelves of them. Thirdly, wicked men, if they cannot winne others to take part with them, yet they will *moleſt* them, becauſe their contrarie life

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life is an open ſhame to theſe mens dealings. And therefore the Wiſe man bringeth in the wicked, thus deliberating or rather reſolving with themſelves; (a) *Let us lye in waite for the righteous, becauſe he is not for our turne, and he is cleane cõtrarie to our doings: he upbraideth us with our offending the Law, & obiecteth to our infamie the tranſgreſſings of our education.— He was made to reprove our thoughts, he is grievous to us, even to behold: for his life is not like other mens, his waies are of another facion: &c.* And this daily moleſtatiõ from the wicked, will make good men afraid to do well, for feare of

(a) Wiſd. 2. 12, &c.

of giving offence, or incurring danger: which made *David* to say, that [a] *the rod of the wicked should not rest upon the lot of the righteous; lest the Righteous put forth their hands unto iniquitie:* implying, that if the wicked were suffered still to scourge and molest Gods people, it might bee a meanes to make them forsake their integritie, either by seeking to pacifie the wicked, or to protect themselves. By these considerations it appeareth, that in the *company of evill men* are many provocations to sin, partly by their bare *example*, partly by their evill *counsell*, and most of all by *derision*

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(a) Psalm. 125. 3.

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deriſion and reproches, or by *oppreſſion* and injuries. In reſpect whereof, wee may ſay, as S. [c] *Hierom* out of *Cyprian*, [*Nullus diu tutus periculo proximus*;] *No man can be long ſafe that is alwaies in danger.* And therefore [d] *as men that live in a bad ayre, or in time of a generall contagion, are the more carefull to fence & arme themſelves by taking of preſervatives, by eating before they goe abroad, &c.* ſo, if a man live in ſuch a place & among ſuch company, as where ſinne doth beare ſway; hee ſhould have a ſpeciall care to arme himſelfe againſt the ſins of that time & place, and to watch over his ſoule

(c) Hier. in lib. 2. Commentar. in Amos Proœm. ad Pammach

(d) Mr. Gatak. in his Spirituall Watch Sect 22. pag. 27.

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ſoule, leſt he ſhould be infected with the common corruption.

Theſe and ſuch like ſins as theſe, becauſe they breede the greateſt danger, are to bee ſifted and cenſured with the greateſt care. And ſo wee ſee that wiſe men have held the like courſe in matters of this life, & have found good ſucceſſe by it. When the King of *Syria* was to fight with *Iſrael*, he commanded his Captaines, [a] *Fight neither with ſmall nor great, ſave onely with the King of Iſrael.* And the event ſheweth, that the courſe was good: for whē the King was ſlaine, [b] *a Proclamation then went through-*

(a) 1 King. 22.31.

(b) ver. 36.

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throughout the Hoſt, Every man to his Citie, and every man to his owne Countrey. And in like ſort *Ageſilaus* [c] gave adviſe to the *Lacedemonians* in a certaine battell againſt the *Thebans*, that *they ſhould omit all others, and fight only againſt Epaminondas*, who was the Leader of the Field, and a man of as great wiſdome as courage. And he gave this reaſon for it, *becauſe hee being killed, it would be eaſie to conquer all the reſt*: which (as my Author ſaith) *fell out accordingly*. And ſo, when [d] *Goliath* was ſlaine, *the Philiſtines ſeeing that their Champion was dead, fled* before *Iſrael*. And ſo in like manner

(c) *In pugna ad Mantineam hortatus eſt Lacedæmonios, ut omiſſis rel quis, ia ſolum pugnarent Epaminondam; ſo'os inquiens prudentes eſſe fortes, et illo necato, facilem fore de reliquis victoriam: id quod etiam evênit.* Plut Apoph. in Ageſil. pa. 214. C.

(d) 1 Sam. 17 51.

manner in our conflicts with ſinne, it will be good counſell, that ſometimes omitting all other vices, we bend our ſelves wholly againſt that ſin, which troubleth us moſt: becauſe if once wee have quelled our maſter-ſinnes, the Devils great Leaders and Champions; it will be the more eaſie to chaſe away the reſt. And for this cauſe, in the performance of this worke of Examination, a ſpeciall care muſt be had againſt theſe great Commanders, that they eſcape not away in the throng.

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CHAP. IIII.

Of the maner to be observed in this worke, or how a Christian should proceede in examining of himselfe.

THe matter being declared, the next thing to bee considered, is the manner: for direction wherein, three things are in the beginning to be noted.

1. Note. 1. That in all workes of this kinde, the manner is much-what to be regulated by the matter and the end. For Examination,

on, in what kinde ſoever it be, being a ſearching or enquiry after ſomething that wee deſire to know, is alwaies to be ſo performed, as may beſt ſerve for the bolting out of that truth which wee ſearch for. And as the matter whereof the queſtion is, and the end for which the enquirie is made, and the diſcovery which is deſired in this worke, do differ and diſagree: ſo the manner of proceeding in making the ſearch, will be different & unlike it ſelfe, as the things whereto it is applyed do require. As for example, if the Goldſmith bee to try his metall, hee uſeth Cap. 4.

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the touchstone and the fornace; because these are the proper meanes which his art doth teach for finding out that which he desireth to know. And if the Carpenter bee to try his worke that hee hath framed, whether it be agreeable to art, and fit for use, he useth his squire and line and compasse; because they being applied to his worke, will shew how well it is fitted for the purpose. And so in like manner, if a Physician be to try the estate of his Patient, he looketh upon the urine, feeleth the pulse, and obserueth the symptomes. And if a Judg be to examine a suspected per-

perſon, hee queſtioneth him about circumſtances, and examineth him upon ſuch interrogatories, as may entangle any man that meaneth by glozing ſhifts to obſcure the truth. Thus in examinations, men follow that courſe which is ſuteable to the matter, and peculiar for that end whereto it is referred. Cap. 4.

2. That Examination as here it is intended, being a *diſcuſſion* of a mans life, for diſcerning his ſpirituall ſtate, is a kinde of *judiciarie* proceeding, as hath beene ſhewed (a) already. And therefore looke what courſe Judges do hold in their Seſſions, or 2. Note. (a) Cap. 2.

Cap. 4. at their Assises, the like course will be fit to bee held in this worke. Now in their Sessions, this is the course: They first enquire into the *facts* of men, and that enquiry is made by the testimonie of witnesses, and other proofes, that may shew what their deeds have beene: and secondly, when they have found out the truth of the fact, then they goe to the *rule* of the *Law*, and that being laied to the fact, directeth the Judge to give sentence according to right. And so in these *Sessions* kept in the *Conscience*, and held for the ordering of our soules, wee have two things

things to enquire after; the one what our *Actions* and *facts* have beene, so farre forth as they concerne our spirituall life: for finding out whereof, our best proofe is the testimony of our owne conscience; which will be as *good as a thousand witnesses*, if our selves corrupt it not. And the other is, how well these actions do agree with *Gods Law*, (which is the Law that bindeth the conscience, & cõcerneth the soule;) that thence wee may learne what to judge of our life, how farre forth it agreeeth with Gods Law, or swarveth from it. Cap. 4.

3 That the method or

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order of proceeding, is not altogether the ſame, when our Examination is concerning the *principall* Object or ſome particular ſinne, as it is when it is applied to the *generall* Object or all the morall actions of a mans life. And therefore I will conſider them ſeverally and apart.

1 And firſt for the *generall* Object, and for the ſifting of our conſcience thereabout, we muſt compare our life with Gods Law; and that may bee done two wayes. For we may either beginne with *Gods Law*, & firſt ſee what it doth require at our hands, and thence proceed to our ſelves, & queſtion

stion with our soules, how and wherein we have observed or transgressed those rules. Or secondly, we may begin with our selves, and enquire what our doings are, and then go to Gods Law, that we may learne what to judge of such workes. Cap. 4.

If we begin with Gods Law, then wee must doe two things.

First, we must get a cõpetent *knowledge* of Gods Law, that wee may know in some measure what each precept doth require of us, and what the meaning is of all such Commandements as concerne our practice, the summe whereof is contained in

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the Decalogue or tenne Commandements. For as an unskilfull man is never the nearer for a *line* or *rule*, if he have not beene taught the *carpēters* trade, nor knoweth not the use of these things; no more can a Christian bee any whit the better for hearing or having of *Gods Law* to direct him, unlesse he know the meaning of it, and can tell what vices are forbidden, and what vertues are commanded in every precept. Whence it followeth, that they which have never beene trained up in the grounds of Religion, nor have not the knowledge of their Catechisme, cannot possibly

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ſibly goe about this ſo neceſſary a worke with any dexteritie or profit to their ſoules.

Secondly, when a man hath learned, in ſome good ſort, the meaning of the Commandements, then in the ſecond place hee is to goe through theſe Commandements one by one, and in each of them to conſider what ſinnes are there condemned, and what duties are there enjoyned, and hereupon ſtill to queſtion with his owne heart; *And have I committed this ſinne?* Or, *Have I neglected that dutie?* Or, *If I have kept the precept, for the matter,*

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yet have I not broken it in the manner of performance, or in the intention of my minde? And thus we may proceed, when wee begin with Gods Law.

But if we beginne first with our selves, then we may hold this course: first (after some competent knowledge of the Law, which is ever presupposed in this worke) wee must take a view of our life, or of so much of it, as then wee are occasioned and purposed to examine, and consider from time to time, & from one moment to another, how we have been busied, in what sort wee behaved our selves in it, and what have beene

beene our deeds, words, and thoughts, that deſerve ſcanning: and hereupon wee muſt ſtill queſtion with our ſelves, upon every worke that admitteth ſuch a queſtion, what therein hath beene done amiſſe, or how wee have tranſgreſſed in the matter, or in the manner, or in the end, or in any circumſtance. In which kinde that we may proceede the more orderly, and underſtand our ſelves and our eſtate the more diſtinctly, we muſt not paſſe over things in the groſſe, and lap up too much of our life in a generall and indiſtinct conſideration; but rather labour Cap. 4.

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bour to part & divide our time by ſmaller parcels, that ſo wee may ſee every thing apart and by it ſelfe. For which purpoſe, thoſe who have not better directions already, may bee pleaſed to make uſe of theſe.

1. If wee be to take a generall account of our whole life, & to examine our ſelves from our beginning to the preſent time; we may divide our life ſeverall wayes. As firſt, by the times of our age, how wee were buſied, and in what manner we carried our ſelves, towards God when wee were boyes, and when afterward wee were young men.

men, and when men of middle age; and ſo on to our preſent time. Secondly wee may divide our life by the ſeverall callings and conditions of life, in which we have ſpent our time: as what wee did when wee were Scholars at the Grammar ſchoole; what, when we were Servants, or Apprentices, or under Tutors and Gardians; what, when wee became free-men, or houſe holders, or at our owne libertie and diſpoſing; and what in the exerciſing of our particular trade or profeſſion, or courſe of life. As namely, *Clergie* men may conſider how they have dealt in their ex-

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Cap.4. exercise of the Ministery, *Magistrates* in their places of government, *Merchants* in their trafficking, *Craftsmen* in their occupations, and every man in that vocation whereunto he is called, and in that profession which he doth exercise and bestow his life in. Thirdly, we may againe part and (as it were) subdivide the time of our speciall calling by the speciall businesses which wee have gone thorow, while we have lived in it; as a *Merchant* may consider of his dealing, how just or unjust it hath beene in the commodities which hee hath caried forth into the Indies, into the Easterne Coun-

Countries, and into other Kingdomes abroad; and how he behaved himselfe in fetching this or that cõmodity from such & such parts, and in venting his wares abroad after they were come home, &c. And so may other men doe in the like cases, concerning the principall businesses and occasions, that occurre or happen in their severall professions or callings. Cap. 4.

2. If we be to consider of some lesser portion of our life, (as religious men have beene accustomed to do by considering that time which hath passed them since their last either ordinarie or more solemne

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ſolemne Examination,) then wee may part our moneths by weekes, and our weekes by dayes, and each day by his ſeverall houres; that our taſk for the preſent being the leſſe, our care and labour about each particular may be the greater.

Theſe directions for the manner of proceeding in this generall Examinatiõ, I have repreſented to ſuch as ſhall vouchſafe to reade this ſchedule; leaving them notwithſtanding to their owne choiſe, which of theſe waies they will follow, or whether they will follow any of them at all, if ſo bee they know how to uſe a better in

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in ſteade of them. For thoſe who are accuſtomed to theſe aſceticall exerciſes of devotion, may perhaps deviſe other more fitting courſes or waies of proceeding then theſe are: and it is reaſon, yea & a point of wiſdome too; for every man to make uſe of thoſe rules, which in his owne experience he findeth moſt proper to his owne nature, & moſt powerfull for his reformation & amendment. I will onely adde thus much more before I goe on, that the more kindes and wayes of proceeding that every man uſeth, the more knowledge he will gaine of his owne eſtate and

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and the more will he bee enabled to reſiſt ſinne, & to reforme his life and behaviour: for that which eſcapeth him in one maner & courſe of proceeding, may meete him in another; & what one courſe leaveth unperfect, that the next may ſupply. And thus much ſhall ſerve for the *generall* Object.

II. Secondly, for the *particular* Object, and our examination about it, we may for our direction therein make uſe of theſe and ſuch like rules.

Rule 1. 1. We muſt ſingle out ſome predominant and dangerous ſinne, and beſtow our care about it for the time: firſt *enquiring* how,

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how, and when, and upon what occaſion wee have fallen into it before-time: and then ſetling in our ſelves a *purpoſe* of heart to forbeare it for the time to come. In undertaking of which purpoſe or reſolution, it will be expedient, for our more eaſie and certaine victory, to ſet to our ſelves ſome ſhort ſpace, in which wee will force our ſelves to forbeare that ſin: as namely that we will do it for this preſēt day, or till the next time that we ſhal examine our conſcience againe, or the like. And when the prefixed time is come, we ſhould queſtiō our ſelves, how well we have performed

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med that which wee purposed to doe; and how and wherein we have failed: and then begging pardon for our defects, we must beginne a new purpose, and prescribe our selves a like time for shunning of the same sin: and so on from day to day, still correcting our former errour, and still renuing our first purpose, till we have gotten a full victorie. This rule is prescribed, and was observed by [a] *Plutarch* for *repressing of immoderate anger*, and hereby, *in processe of time he attained to great measure of patience.* And if we observe the like rule in pursuing our sinnes, we may

(a) De Ira cohibenda in fine pa. 464. B, C.

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Rule 2.

may finde a like help towards grace and goodnes.

2. In purſuit of the ſelected ſinne, it will be expedient not to content our ſelves with purpoſes againſt the maine ſinne in generall, but more particularly and diſtinctly to bend our ſelves againſt the *ſpeciall acts, occaſions & opportunities* of it. As for example, Suppoſe *raſh anger* is the ſinne which a man fifteth and purſueth for the rooting of it out; it will be fitting for him to reſolve with himſelfe, not to ſpeake harſhly, not to looke fiercely, nor to uſe churliſh behaviour; whether his ſervant diſpleaſe him wth negligẽce, or

Cap. 4. or his friend offend him with unfaithfulnes, or his enemy provoke him with ill language and malicious dealing, &c. In which caſe and courſe, ſpeciall care is to be had, that wee doe eſpecially ſet our ſelves againſt that act, or that occaſion, or that cauſe, by which wee doe moſt uſually offend.

Rule 3. 3. As oft as we finde any motion of the ſin to ſtirre and ſhew it ſelfe within us, it will be convenient, not onely to withhold our conſent, but withall to *exerciſe* ſome acts of the *contrary vertue*. As for example, if *deſire of Revenge* be the ſin which ſtirreth up our blood

blood and boyleth within us; wee muſt not onely forbeare to *avenge our ſelves*, but further alſo muſt force our ſelves to pray for him that hath offended us; & *if he hunger, to feed him*, and *if he thirſt, to give him drink*; and to doe for him any other office of love, as occaſion ſhall ſerve. This Rule, if it be duly and ſincerely obſerved, will be able in time to quell the rage of the ſinne, and will make it leſſe forward to ſollicite us afterward, when it hath found ſuch entertainement from us alreadie. Cap. 4. Rom. 12. 19, 20.

4. If in our daily Examination, we finde that wee have *Rule* 4.

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have beene defective in performing of what wee purposed, especially if our failings have beene great and dangerous, then it will not bee amisse to *amerce* and punish our selves for such either our slothfulnesse or wilfulnes. As namely, to enjoyne our selves some extraordinary *abstinence* frō meat, recreation or ease; or by way of a Fine, to give some forfeiture out of our purses; or to use some such other holy revenge upon our selves, the feare or smart whereof may make us more carefull for afterward. This holy revenge, exercised by the Sinner upon himselfe, is commended

mended by the Apoſtle, as a worthy fruit of ſerious repentance. 2 *Cor.*7. 11. And it may beſides ſerve us alſo for an effectuall meanes of amendment of life. For as the pleaſure, which wee take in ſinne, doth allure us to commit it, ſo the ſmart, which wee feele for ſinne, will make us to avoid it. In which kinde that puniſhment is moſt likely to doe good, which is impoſed by our owne cenſure; both becauſe we ſhall be the more willing to ſubmit to it, and becauſe we may better conceive why it was inflicted: as I have [a] elſe-where ſhewed more at large.

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(a) Chriſtians Faſt cap.3.Pa. 45, 46, 47.

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And this may ſuffice for the method and maner of proceeding.

CHAP. V.

Of the times of Examination, in which it is to bee exerciſed.

THe next thing to bee conſidered, is, what may be the fitteſt times for this exerciſe. And the times to bee conſidered are two; *When* and *how often* it is to bee uſed. For anſwere whereto, the Scriptures, for ought that I know of can obſerve, have determined no ſet or preciſe time, which is neceſſary

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ceſſary alwayes to be obſerved in the performãce of this worke, Notwithſtanding ſome rules there are, partly pointed at in the Scripture, and partly preſcribed by holy men, which we may make uſe of for our good. And they ſo farre as I can gather and obſerve, be theſe and ſuch like.

1. There is no danger of ſurfetting upon too much, nor need we feare leſt wee do performe it too often. For firſt, the oftener wee reckon with our ſoules, the fewer new things wee ſhall have at every time to reckon for; and the fewer, the things be, the more readily will

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they be called to minde, and they may be ſcanned the more exactly: whereas multitude of things, if they come together, will hide one another, and take time one from another, and hinder the notice each of other; and ſtill it may bee expected, that where many buſineſſes are tumbled in together, ſome will eſcape away in the throng. And ſecondly, the oftener we take account, the freſher will our deedes and actions bee in remembrance; becauſe being lately done, they have not had ſpace to ſlip out of our mindes. And therefore the oftener, the better: nor can there

light-

lightly bee any danger in being too diligent. The conſideration whereof made St. *Bernard* ſay of this worke, [a] [*Si ſemper hoc quum opus eſt, facis, ſemper facis;*] *If yee will doe this as often as there is neede of it, you muſt doe it alwayes.* And it may bee thought, that in reſpect hereof, the Prophet, ſpeaking of this worke, did double his words, [b] *Let us* (ſaith he) *ſearch and try our wayes:* implying, that as hee doth double his words, ſo wee ſhould double the worke; and after we have done it once, doe it yet over againe.

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(a) Bern. in Cantic. Serm. 58. in fine. pa 742.

(b) Lam. 3. 40.

2. The time that learned

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ned and devout men have beene accuſtomed to obſerve, and do think moſt convenient for an ordinary practice of this dutie is, that once every day at leaſt, every man ſhould conſider of all ſuch things as have paſſed ſince his laſt reckoning. So ſaith S. *Chryſoſtom*, [a] *Let this account be keepe every day: and That which thou doeſt in a matter of money, which is, that thou ſuffereſt not two dayes to over-paſſe thee without reckoning with thy ſervant, leſt forgetfulneſſe ſhould breede confuſion in the reckoning; doe the ſame alſo in matters* of thy ſoule, *and actions* of thy life, *every day.* And the ſame Father,

a *Hoc fiat ſingulis dies——Et quod facis in pecunia, nec ſinis ut duo dies prætereant, quin cum famulo rationem ineas, ne confuſionem inducat oblivio: τοῦτο καὶ ὑμεῖς ποιεῖτε καθ' ἑκάστην ἡμέραν.* Chry. exp. in Pſal. 4. pag. 27. A.

ther, preaching upon that Text, [b] *My sinne is ever before me*, noteth that the Saints in old time [c] *were used to forget their vertues, and remember their sinnes, not as men now a daies* (saith he) *do use to doe, who put their sinnes out of their remembrance.* And hereupon hee adviseth us not long after, in the same Sermon; [d] *Hast thou not a booke in thine house, wherein thou writest thy daily accounts? Have also a little booke in thy Conscience, and write therein thy dayly transgressions. I meane* (saith hee) *when thou layest thee downe upon thy bed, — bring forth thy Booke, and take an account of thy*

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b Ps. 51. 3.

c Virtutum suarum obliti, peccata sola memoriâ retinebant: non ut hujus tempestatis homines, qui peccatorum suorum memoriam exuunt. Chry. hom. 2. in. Psal. 50. p. 1003. D.

d Annon codicem domi habes, in quo quotidianum rationes scribas? Habe item codicē in conscientia, & quotidiem peccata scribe. &c. Chry. ib. p. 1004 D.

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ſinnes. And to like purpoſe ſpeake many others, as may further be ſeene in the next rule following.

3. The time which learned and wiſe men have allotted for this worke, is eſpecially in the Evening or at night: becauſe that time is a time of vacation and leiſure. For in the day time we have our Trades to follow, and our markets to make, and our Law-ſuites to attend on, and our friends to talke with, and our families to provide for; and one buſineſſe or other will ever bee comming in the way, and interrupt us: but the night is a time of privateneſſe and

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and retirednesse, when occasions of the world being overpassed, wee have the more freedome to conferre with our soules. To this purpose it is, that *David* tooke the night time to meditate in; [a] *I have remembred thy name, O Lord, in the night, and have kept thy Law.* And that time hee tooke to lament his sinnes; [b] *Every night* (saith he) *I make my bed to swimme, and water my couch with my teares.* And that time hee tooke also to examine his soule in; [c] *I call to remembrance my song in the night; I commune with mine owne heart.* And that time hee biddeth us also take for-

(a) Psl. 119. 55.

(b) Psal. 6 6.

(c) Psal. 77 6.

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the like purpose; [d] *Commune with your owne heart upon your bed, and be still.* Upon which words of the Prophet, wee have this note given us by St. *Chrysostom:* [e] *What meaneth this,* (saith he) *that he saith, Cõmune with your hearts upon your beds?* And he answereth, It is this; *After supper time when yee are going to sleepe, and are ready to lye down on bed, and have great quietnesse and silence without the presence or disturbance of any, then erect a Tribunall for the conscience.* And a little after; *When neither friend doth disturb thee, nor servants provoke thee, nor multitude of businesses doth presse thee; then take*

d Psa. 4. 4.

e Post cœnã inquit, quãdo itis dormitũ, quando estis decubituri, & nullo præsente, multa quies & silentium, & nemine interturbante profunda tranquillitas; excita judicium conscientiæ. — Quando neq; amicus interturbat, nec famulus irritat, nec turba negotiorũ urget; tunc vitæ interdiu actæ rationẽ exigite. Ch. exp. in Ps. 4. 4. pa. 26. C, D.

take account of thy life, what thou haſt done in the day time before. And the ſame Father in another place, [a] When thou laieſt thee down upon thy bed, and no man is by to diſturb thee, before ſleep come on, bring forth the book of thy conſcience, and recount thy ſins with thy ſelfe, ſaying to thy ſelfe, HAVE I THIS DAY OFFENDED IN WORD OR DEEDE? Hee addeth; [b] In the day thou haſt not time for this worke; but feare of ſuperiours, and conference with friends,

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a Quum in lecto tuo iaces, nec quiſquã eſt qui tibi negotiũ faceſſat, antequã ſomnus irrepat, libellum in medium produc, & peccata tua tecum reputa, dicens apud teipſum Numquid hodierno die, vel ſermone vel opere pec. cavi? Chr. Hom. 2. in Pſal. 50. pag. 1004. 1005.

b Diurno tempore id faciendi ſpatium non habes; verum & Præfectorum metus, & ſodalium colloquia, & negotiorum cura, & alendæ prolis ſtudium, & uxoris procuratio, ac parandæ menſæ ſolicitudo, καὶ μυρία σε περιλήψεται μεριμνῶν. Idem ibid. pag. 1005.

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friends, and care of buſineſſes, and forecaſting for education of children, and prouiſion for wife, and preparation for diet, & a thouſand things beſides doe diſtract thee. And to the like purpoſe S. *Baſil*, [c] *Whē the day* (ſaith he) *is ended, and buſineſſes are paſt, before reſt and ſleep, it is expedient that every mans Conſcience ſhould bee iudged of his owne heart,* And *Dorotheus* ſaith, [d] *that it was a rule from their forefathers, how men ought to cleanſe themſelues, that in the euening they ſhould que-*

c Completo jam die, omnique opere cum corporis, tum ſpiritus etiam abſoluto, ὡς τῆς ἀναπαύσεως ἀναμφιβόλου τὸ τυγεῖν ἑκάστῳ ἀπὸ τῆς ἰδίας καρδίας Baſil. to. 2. de Inſtit. Mona. in fine, pa. 196. C.

d *Docuerunt nos ſæpe patres noſtri, quo pacto purgemus noſipſos per ſingulos dies, ut ſcilicet in veſperam perſcrutemur nobiſcum, quomodo tranſactam diem exegerimus, & rurſum mane quomodo noctem &c.* Dorotheo. to. 1. Biblioth. Patr. edit. Græcol. Doctrina 11. pag. 814.

ſtion

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ſtion themſelves how they had paſſed the day; and againe in the morning, how they had paſſed the night. And *Bernard*; [c] *Let Iuſtice ſit and judge, let the conſcience ſtand impleaded and accuſing it ſelfe. No man loveth thee more, nor no man will judge thee better. In the morning exact an account of the night paſt, and impoſe upon thy ſelfe watchfulneſſe for the day to come. In the evening require a reckoning of the day paſt, & lay an injunction for the night comming.* And in like maner ſpeake other ſpirituall Maſters, who undertake to preſcribe rules of a religious life. Whereby it may be ſeene, how

[c] Sedeat judex juſtitia, ſtet reus & ſe ipſum accuſans conſcientia. Nemo te plus diligit, nemo te fidelius judicabit. Manè præterite noctis ſuæ à teipſo exactionem, & venture diei tu tibi indicito cautionē. Veſpere diei præteritæ rationē exige, & ſupervenientis noctis fac indictionem. Ber. de vita ſolit. ad fratres de Mō. Dei. pag. 1029. D.

Cap. 5. how they do generally agree upō it, as a received Principle, that every night men ſhould take accounts and examine themſelves for the day paſt: but in the two laſt authorities wee may further note, that beſides the accounting at night for the day paſt, they require alſo a reckoning each morning for the former night. And ſurely that is not to no purpoſe: for even in the night reſerved for reſt, there do many times paſſe, thoughts, affections, purpoſes, yea and ſome actions alſo, which as they do well deſerve cenſure, ſo may eaſily bee forgotten, if they be deferred

ferred till multitude of
buſineſſes the day follow-
ing, have bred a confuſion
in the memorie. Cap. 5.

4 It it a very fit time
for this worke, when we
have beene about ſome
important buſineſſe, in
which there may be occa-
ſion either of doing good,
or of offending in ſome
ſpeciall manner. Thus *Iob*,
a when his ſonnes had (a) Iob. 1.
beene fealting, becauſe 4. 5.
great cheare and much
merriment are moſt times
occaſions of ſome ſinne,
therefore at their returne
home he called them to-
gether and *ſanctified them,*
and offered burnt offerings
according to the number of
them all. For Iob, ſaid, It
may

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may be, my ſonnes have ſinned, & curſed God in their heart. Thus did Iob continually. And thus Chriſtians ſhould doe: when they returne from making purchaſes or ſtriking of bargaines, or following of Law ſuites, or feaſting with their friends; or debating of controverſies, or any other the like works and imployments of moment, they ſhould call together their thoughts, and examine their hearts concerning all the former paſſages, and ſanctifie their ſoules by lamenting their ſinne, & purpoſing a better life.

5. It is a fit time alſo to examine our conſciences, when

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when we have ſome ſpeciall occaſion to prepare our ſelves for God, or to intreate his favour in ſome ſpeciall ſort. Thus the Church of *Iſrael*, when they were in diſtreſſe, and ſighed to God for reliefe, they encouraged each other, *Let us ſearch and try our wayes, and turne againe to the Lord.* And S. *Paul*, when the Lords ſupper was to be adminiſtred becauſe is was a matter of great weight, and might breed much harme to the unworthie Receiver, therefore preſcribeth this ru'e of preparation to a'l that minde to partake of that Sacrament; *Let a man examine himſelfe: and*

Lam. 3. 40.

1 Cor. 11. 28.

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and ſo let him eat of this bread, and drink of this cup. And ſo in like manner, if we bee in any *diſtreſſe* or danger by reaſon of our ſinnes, that is a fit time to examine our ſelves, that by ſerious repentance we may goe to begge pardon. And if wee be to receive the bleſſed *Supper* of our *Lord*, then we ſhould examine alſo, leſt being unprepared for ſo holy a worke, we prove unworthy partakers of Chriſts body. And If we keepe a *faſting* day, for the humiliation of our ſoules, that is a fit time, that by taking a view of our ſinnes, wee may be the more dejected with ſorrow. And if wee keepe

keepe a *Sabbath* day, or some great day of festivity unto the Lord, that also is a fit time; that our soules having by examination been purged from our sinnes, wee may be prepared to heare, and pray, and praise God with attention and zeale. But especially if wee be cast upon our *sick beds*, in danger of death, and in expectation of our dissolution, then is a most urgent time to take account of our soules, that our reckonings may bee made even, before we be called to account at Gods Tribunall seate. For as the *tree falleth, so it lyeth*: and if wee dye unprepared, we

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we ſhall be unable to anſwer him who is the Judg of quick and dead. In theſe therefore, and all other caſes of like moment and conſequence, there is great cauſe to uſe this worke.

Laſtly, beſides thoſe daily and caſuall times, it is a convenient time alſo, after ſome good ſpace paſſed in this manner, to examine our ſelves over againe: as for example, after a moneth, or after a yeare, to conſider our ſelves for the moneth or yeare laſt paſſed, that thereby wee may ſee how we have profited, or how wee have decayed for that ſpace of time. For as

our (a) *members grow*, and our *ſhape* every day *changeth*, and *our black hayres turne gray*, *while wee perceive it not*, nor can tell when & how theſe changes come; yet after ſome ſpace of time wee may eaſily diſcerne, that ſo we are changed: ſo it is in the ſtate of our ſoules; beſides the manifeſt changes of it, which do appeare while they are in doing, there are certaine inſenſible alterations, wch are not to bee diſcerned, but after ſome continuance of time. And for the rectifying of theſe, it is neceſſary to take a more generall view of our ſoules, then in every dayes

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(a) *Sicut nõ ſentimus quomodo creſcunt membra, proficit corpus, mutatur ſpecies, nigredo capillorum albeſcit in canis; (Hæc quippe omnia, nobis neſcientibus, aguntur in nobis:) ita mens noſtra per momenta, vivendi ipſo curſorum uſu a ſemetipſa permutatur &c.* Greg Moral. lib. 25. c. 6.

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dayes examination wee can doe; that we may ſee wherein we are better or worſe, or how our zeale is increaſed or decayed, over that which it was a moneth, or halfe a yeare, or a yeare, or longer time before. For by this meanes we ſhall not onely ſee our groſſer and more apparent faults, but even our decay of fervour and religion, which creepeth upō us unawares, & ſo learne to blow the coales of zeale, and to ſtirre up the grace of God that is in us, that wee may [a] *ſtrengthen the things which remaine and are ready to dye.* For which purpoſe the Ancients have beene accuſtomed

(a) Apoc. 3. 2.

med to use the time of Lent, as I have shewed in an [b] other place more fully.

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(b) Treatise of Fasting. cap. 10. pag. 129. & 131.

CHAP. VI.

Of the benefits of this worke, or what good use it may serve a Christian for.

HAving hitherto in some measure declared the *nature* of Examinatiō, with the *adjuncts* appertaining therto, I come now in the last place to consider the *benefits* that we may reape by it: the consideration whereof may animate us to *abound in this worke of the*

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the Lord, when wee ſhall *know that our labour is not in vaine in the Lord*. And for that purpoſe I have gathered & obſerved theſe uſes following.

Examination is a good meanes for *Repentance*.

I. It will bee a good meanes to fit and leade us to *repentance* and amendment: and that in two reſpects.

1. Reaſō.

1. Becauſe it will ſerve to *diſcover* unto us our ſinnes, and make us ſee our wretched and miſerable condition. For wee (ſuch is our frailtie and corruption) do daily, yea hourely commit many ſinnes, which through heedleſsnes our unſkilfulneſſe, or ſtrength of paſſion, or becauſe wee are intent

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intent upon ſome other buſineſſe, which then taketh up all our thoughts; we obſerve not, or diſcerne not for the preſent. But buſineſſes ended, and the occaſions and tentations paſſed, when we are more free both from diſtraction and paſſion; if then we take a time to bethink our ſelves and to recall all that is paſt; then our thoughts will bee our owne, and we ſhall in cold blood be able to ſee many things, which before went uneſpyed. Then for example, we ſhall be able to tell our owne ſoules, "Such a time I met with "a boon-companion, and "over-ſhot my ſelfe with

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"excesse of drink; & such
"a time I met with a
"wanton Minion, who
"inveigled mee with her
"lookes, and I was enflam-
"red with her love; and
"such a time I met with
"a crosse-neighbour, and
"my heart did rise a-
"gainst him at the very
"sight of him; and at such
"a time I met with some
"merry mates, and in our
"idle chat I disgraced
"my neighbour behinde
"his back; and such a
"time, when I was in
"praying or hearing, my
"heart was wandring a-
"bout the vanities of the
"world, or my selfe fell
"asleepe while God was
"admonishing mee of
"things

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"things belonging to my "soule: and many times "in one day I have sinned "against God by unjust "dealing with my neigh-"bour, One I deceived "by a lye, and another by "unsound commodities, "and a third by counter-"feit and base money, & "a fourth by faire promi-"ses and protestations, "which I never meant to "performe. And an hun-dred other such sinnes as these wee might discover in our selves within a short time, if we did take accounts of our selves at convenient times. And if our sinnes were once in this sort set before our face, they would make us

Cap. 6. tremble for feare, and blush for shame and give no rest to our heads, nor slumber to our eyes, till by sorrow and repentance wee had made our peace with our God.

2. Reaſō. 2. Examination rightly performed, will bee a meanes to leade us to repentance, because it will shew us with what patience and long-suffering God hath borne with us, and in what desperate case our soules stood, but that GOD in mercie spared us beyond our deserving. For it will appeare that he might have stricken us dead many a time, while we were provoking him by our sinnes.

For

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For example, while wee were drunk, and could not ſpeake a ready word, or while wee were ſatisfying our uncleane luſts in the Harlots bed; or while we were abuſing Gods Name by profane oathes and execrations; or while wee were taking a bribe to pervert Juſtice; or while wee were telling a lye to undermine our neighbours: then and at ſuch an inſtant God might have cut us off, and have drawne us to the Judgement with a harlot in our armes, or a blaſphemous oathe in our mouths, or a bribe of oppreſſion in our hands, or a murderous and malici-

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ous thought in our heart. And if then God had taken us away, as he tooke away [a] *Elah* in his drunkennesse, and [b] *Belshazzar* in his prophanenesse, and [c] *Herod* in his haughtines, and [d] *Zimri* and *Cosbi* in "their uncleannes: Lord, "what might have be- "come of my poore "soule? Or, what could "I have expected, but to "have died in sinne with- "out repentance, and to "have lived ever after in "torment without hope? "But he hath spared me, "and it is his mercy thus "by his patience to bring "me to repentance, that "I might be saved. Now what Christian heart would

(a) 1 King. 16.9.
(b) Dan. 5. 2,3. &c. with ver. 30.
(c) Act. 12 21,22,23.
(d) Num. 25.6,7,8.

would not treble to think what great danger hee hath escaped; and would not melt into teares to remember what great mercy hee hath received? And what soule would not be mooved hereby to hasten his repentance, either that hee might prevent all such danger hereafter to himselfe, or that he might shew a thankfull heart to God, that hath spared him in such manner? Cap. 6.

And in such sort will Examination lead us to *repentance* & amendment, if we use it diligently and in due order. And that is the first use for which this worke doth serve.

Cap. 6. Examination a meanes to *prevent* sin. 1. Reaſō.

II. Secondly, it will be a good meanes to *prevent* future ſinnes; and that in two reſpects alſo.

1. Becauſe the finding out of our former errors, and the ſinnes that bee paſt, will lay before our eyes our ſpeciall infirmities, and will make vs ſee both the corruptions that cleave cloſeſt unto us, and the tentations that oftneſt prevaile with us. For if the accounts be diligently made, one will finde, that hee is ſooneſt overcome with pride; and another, that hee is oftneſt taken with luſt; and another with vaine glory; and another with revengefull thoughts; and every

every one with ſome-what, to which hee is inclined by nature or cuſtome, or to which hee is allured by ill company and daily tentations, or to which hee is forced by threatnings or feare of offending. And when once we ſee how we were miſ-led, and what it was that deceived or over-came us; wee ſhall hereby learne how to diſcover the dãger & how to arme our ſelves againſt the aſſault, and how to handle our weapons when occaſion ſhall require: and every former errour will make us more wiſe and more wary againſt the next onſet. For as among men

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hee that findeth himselfe to have beene deceived with faire words, will never trust that party any more, and as he that hath beene cozened by counterfeit wares, will learne by that errour to judge better of the like commodities for afterward: so in the case of our soules, a wise Christian, by every errour that hee hath committed and discovered, will learne more wisedome to prevent the like danger.

2. Reaso.

2. Examination will bee a meanes to *prevent* sin, because having humbled us with sorrow, it will make us afraid of the like smart, and resolute to stand

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ſtand out againſt all tentations. For we uſually ſay, that the *child* that hath beene once burned in the flame, will feare to come neare the fire any more: & ſo when by diſcuſſing our cõſcience, we have learned to condemne our ſelves, as wretched Caitifes unworthy of any mercy, the ſmart of that wich is paſt, will make us afraid to come neere the like danger for ever after. Nor will any man bee ſo prone to offend, if hee know that once within 24 houres hee muſt come to correction, and be cenſured by the juſt ſentence of his owne conſcience. So St. *Chryſoſtom*, [a] *The ſaule*

(a) *Anima beſternum verita Iudicii, ne eandem rurſus ſubeat ſententiam, & torqueatur et flagelletur, reddetur ad peccatum tardior.* Chryſ. ſt in Pſ. 4. pag. 27. C.

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foule (saith he) *being afraid of the sentence that passed on him the day before, will bee more slow to offend, lest hee do againe incurre the same censure, and bee lashed and beaten as before hee was.* And St. *Ambrose*, [b] *while we bewaile sins past, wee exclude sinnes to come: and the censuring of our evill doings, is a disciplinating of us to innocency* of life. And *Seneca*, bending himselfe against the vice of immoderate anger, for the moderating or rather abolishing of it, thinketh this worke of Examination, in which we passe censure upon our selves, will bee most effectuall. For, [c] *Anger* (saith he) *will cease, and*

(b) *Dum dolemus admissa, admittenda excludimus; et fit quædam de condemnatione culpæ, disciplina innocentiæ.* Ambros. tom. 4 de Pœnit. lib. 2. cap. 10. pag. 413.

(c) *Desinet ira, et erit moderatior, qua sciet sibi quotidie ad Iudicem esse veniendum.* Seneca de Ira lib. 3. cap. 36. p. 599.

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and become more coole, whē it knoweth it must come every day before a Iudge that will not ſpare it. And ſurely no man will either ſhame himſelfe every day before God and his owne conſcience, or judge and cōdemne himſelfe for his miſdoings; unleſſe hee both meane to amend them, and finde ſome ſweetneſſe and comfort in the practice of this ungrateſull worke. In regard whereof, I may truely ſay, (and that ſhall bee the clauſe of this point,) Either *examining* will make a man leave his *ſinning*, or ſinning will make him leave off examining.

III. Thirdly, the due per-

Cap. 6. Examination maketh us *indifferent* Judges betweene others and our selves.

performance of this worke, will make us more *indifferent* and more equall in judging of our neighbours and brethren. For if a man do not sift his soule, and discover his own corruption, selfe-love and pride, bred in mans nature ever since *Adams* fall, will make him to over weene himselfe, and under-value others. And this is the chiefe reason why men are so favourable towards their own faults, & so peremptory against other mens. But if men by sifting their soules, have discovered their sinnes, the sense of their owne wants, will make them more pittifull towards

towards others: as St. *Paul* implyeth, when hee exhorteth men to meekneſſe towards other men from this conſideration, becauſe [a] *themſelves were ſometimes unwiſe, diſobedient, &c.* and for this, [b] *Leſt themſelves alſo be tempted.* And where St. *Paul* ſaith of himſelfe, [c] *that hee was chiefe of ſinners*, S. *Bernard* noteth [d] that hee ſpake *this not falſly out of raſhneſſe and temerity, but feelingly, and out of the ſenſe* and eſteeme that hee had of his ſinnes. *For hee that by examining himſelfe, doth throughly underſtand himſelfe, thinketh no mans ſinne to bee equall to his owne, which he knoweth*

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(a) Tit. 3. 2. 3.
(b) Gal. 6 1
(c) 1 Tim. 1 15
(d) *Neq; hoc dicebat Paulus nō tuendi præcipitationē, ſed eſtimādi efficiēne. Qui enim perfectè examinando ſeipſum intelligit, ſuo peccato nullius peccatum par eſſe exiſtimat, quod non ſicut ſuum intelligit.* Bern. de vit. ſolitar. ad fratres de Monte Dei. pag. 2020. 1.

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eth not so well as his own. And therefore if men would carefully performe this worke in examining themselves, they would not rashly condemne others without cause.

Examination *comforteth* against despaire.

IIII. This daily reckoning with our selves, will bee a meanes to strengthen us against *despaire*, and to comfort us in a time of *tentation* and feare. For if the Devill shall present our sinnes before our face, and aggravate them, that hee may drive us to despaire; then our former practice of this duty will bee a help to support us two wayes.

1. Because by often reckoning

reckoningwith our soules, wee have gotten the true knowledge of our states; wee have found our sins, both which they be, and of what quality they are, and therefore wee shall not so easily be deceived by Satan, if he presse them beyond their pitch and aggravate them beyond their condition, as in times of distresse hee usually doth. Cap. 6.

2. Because by this daily reckoning and judgeing of our selves, we have made all even betweene God and our soules. For having confessed our sins, and censured our selves, and fled to God for forgiveneſſe, wee have his pro-

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promise of remission and pardon. And then whatsoever our sinnes bee (as certainely they are both the fewer and the lesse for the performance of this worke, but whatsoever they bee) wee know they cannot hurt us, because God hath forgiven them. And these things will be unto us matter of great comfort in a time of conflict and distresse; at which time a little peace of cõscience will be worth all the world. For whereas men that have lived securely, without casting up their accounts, are in times of tentation overwhelmed with horrour, being neither able to give

comfort

comfort to themselves, nor to receive it from others: hee that hath used a daily reckoning with his soule, will be mooved at the sight of his sinnes, rather to blesse God for his mercy, because hee hath pardoned them, than to despaire of his mercy, for feare that he will not pardon them. Cap.6.

V. Fiftly and lastly, our judging of our selves in this sort will bee a meanes to prevent *Gods* heavier *Iudgement* afterward. For God will have our sinnes to bee discovered one way or other, and will have us to be convicted and judged for them; and if our selves do [a] bolt them

Examination is a meanes to prevent Gods *Iudgements.*

(a) Pro.28. 13. Psal.32.5. 1 Cor.11. 31. 1 Iohn.1.9

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them out, and produce them, he will cover them: and if we accuse and condemne our selves, he will absolve and acquit us: and if we punish our offences, hee will forgive them. Whereupon S. *Chrysostom* concludeth, that [a] *if a man do diligently every day performe this worke of examination, he may stand with cõfort before the dreadfull Barre* of the great Judge. But if we neglect this duty, and slubber it over without care, hee will take it into his owne hands and will performe it to the purpose; he [b] *will search Jerusalem with candles*; and he [c] *will reprove the ungodly*

(a) *Lectum atque quietem petiturus, hoc judicium in eas: idoneum enim ad hanc rem hoc tempus est, &c. Id si quotidie diligenter facies, terribile futuri Judicis Tribunal illatus assistes.* Chrysost. Hom. 44. in. Matth. pag. 398. B

(b) Zeph. 1. 12.

(c) Ps. 50. 21.

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and set his sinnes in order before his eyes: and he (a) *will bring every worke into Iudgement, whether it bee good or evill*: and nothing shall goe for nought, that hath beene done against his Law. For, [*aut homine puniente, aut Deo judicante plectentur*;] *they must be punished either by our owne censure, or by the sentence of God*, who is the great Judge of all the world. And in this sort our reckoning with our selves will prevent Gods judging of us at the last day.

(a) Eccl. 12 vlt.

These and such like be the benefits which wee may reape by this exercise.

Out

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Out of the consideration of all which, I think I may justly apply to this worke of Examination, that which *Moses* spake of Gods Word delivered to the Israelits; (a) *It is no vaine thing concerning us, because it is our life, and through this thing wee may prolong our dayes* in a blessed and happy state for evermore. And this bare consideration is argument enough, both to commend the necessity of the worke, and to command our diligence and care for the practice of it. But yet to set a little more edge upon our affections, wee may hence deduce foure considera-

(a) Deut. 32.47.

tions

tions applicable to our practice and ſtate of life. Cap. 6.

1. We may hereby ſee what the cauſe is, why moſt of us, notwithſtanding our hearing, and reading, & praying, & communicating, yet do rather *decay* then *thrive* in grace. For though I will not deny, but this defect may be aſcribed to ſome other cauſes alſo; yet ſeeing Examination is ſo uſefull for *repentance*, and ſo powerfull for *amendment* and reformatiou, the neglect of this muſt needes breed a great defect of grace: even as the abſence of the Sunne which is the fountaine of heate, maketh way for froſt and cold weather.

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weather. Nor is it any marvell that *negligence* in accounting, produceth such decay in our soules, for even the like negligence in taking of accounts in our trades, doth breed an evident decay in our worldly estates. For if wee should passe dayes and weekes and moneths without accounting our receipts and expences, every cunning Chapman abroad would over-reach us, and every false servant at home might robbe us, while we thought on no harme, nor perceived how, or wherein we were wronged. Now there is no Chapman so crafty to deceive, as the Devill is;

nor

nor any ſervant ſo falſe to his maſter, as our owne hearts are to us: & therefore if we paſſe dayes and weeks and moneths, yea and yeares too, without examining our conſciences, and calling our hearts to account, as moſt of us doe, it is no marvell if we decay in goodneſſe every day, till at length wee prove Bankrupts. Nay rather it were a wonder if we ſhould long ſubſiſt, without being utterly undone. Ceaſe then to marvell that there is ſo little *Conſcience* in the world, ſo long as wee know that there is no more *examining* of the conſcience among men. Cap. 6.

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2. Wee may obserue here a reason why God doth many times lay *crosses* upon us; and though we pray and fast and call for mercy, yet finde not that ease nor that deliverance which wee expect. For if Examination be so effectuall for removing of Gods Iudgements, as hath beene shewed; then certainely if Gods anger doe continue upon us, and *his hand be stretched out still*; it is an euident signe that wee haue not iudged our selues, nor *erected a Tribunall* for the conscience within us, as in duty & in wisedome we should haue done. Thus the Prophet threatneth the Iewes with

with Judgements, because *no man repented him of his wickednesse, saying, What have I done?* implying, that as pardon cannot be expected without repentance, so repentance cannot bee hoped for without examination and questioning with our soules. And therefore we neede not marvell that Gods Judgements are cõtinued upon us, seeing we never take care to passe Judgement upon our selves. Cap. 6.

3, We may hereby see how it commeth to passe that many men have grosse and conspicuous faults, which themselves discerne not, though e-

Cap. 6.

every child abroad can point at them and display them. For if Examination bee so good a meanes to represent our sinnes, as in a glasse, unto us, then they which see not their open sinnes, are not accustomed to make use of this meanes. And therefore, as when wee see a man come abroad with some notable deformitie about his face, wee may conclude that that man hath not lately looked himselfe in his glasse: so if wee see a man blinde in judging of his owne sinnes, which are to others as conspicuous as the spots in a mans face, wee may build upon it, that man

doth

doth not use to look him-selfe in the glasse of his conscience, and by Examination to take a view what his deformities are. Cap. 6.

4. Wee may hence gather matter of *encouragement*, to breake thorow all difficulties, and to shake off, our wonted drowsinesse, that wee may with alacritie and perseverance goe through with this worke. For if Examination bee so necessary for *repentance* and reformation: and so effectuall to breed us comfort in our greatest agonie, and to avert Gods *Iudgements* for our sinnes: then every wise man will conclude, that this is a worke as

Cap.6.

neceſſary as his daily food. For ſay that a man cared not for grace and amendment; (which were a moſt deſperate and graceleſſe reſolution, yet ſay a man cared not for theſe:) is there any man living, that would not be glad of ſome comfort when he lyeth a dying, or would not labour to bee freed from the plagues that God powreth upon unrepentant ſinners? Let us then but ſeriouſly minde theſe gracious effects of a ſtrict accounting with our ſoules; and I hope we ſhall not prove ſo graceleſſe, as to refuſe our owne mercy, and wilfully to caſt away thoſe

precious

precious ſoules, which Chriſt hath purchaſed at ſo deare a rate. I beſeech then every Chriſtian, that either deſireth heaven, or feareth hell, that if hee have beene negligent in that duty heretofore, hee now at length begin a due and ſerious performance of it: and even double his future care, that he may redeeme his former negligence: remembring withall, if ſtill he goe on notwithſtanding all admonitions, that *Sextius* & *Seneca* and *Plato* and *Pythagoras*, heathenmen, that were woont to examine themſelves every day, will riſe up in Judgement againſt ſloth-

Cap. 6.

full

Cap. 6.

full Christians, that passe on day by day, without ever taking account of their doing. Yea we may consider further, that even our selves shall rise up against our selves at the last Judgement; and by our care for our states in the world, condemne our careleſſneſſe for the state of our soules. For if we know it to be so needfull for our worldly estates, to keep an account of our expences and receipts; what excuse can we have for our selves, that we have for many dayes and weekes, never taken any account of our lives and consciences? Me thinketh, every such thought

should

Cap. 6.

should pierce the heart of any Christian: and therefore have I touched them, that wee may be at last inwardly touched with a feeling of our own want; and may desire of God that he will open our eyes, that wee may see what is behoofefull for us; and enflame our hearts, that wee may follow after it.

***

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THE NEVV ART OF LYING, COVERED BY *IESVITS* UNDER THE Vaile of *Equivocation*;

DISCOVERED AND DISPROVED

BY

HENRY MASON Parſon of *S. Andrews Vnderſhaft London.*

LONDON,
Printed for JOHN CLARK, and are to be ſold at his ſhop under *S. Peters* Church in *Cornhill.* 1634.

THE NEW ART OF FLYING; OR, COVERED BY ITS INVENTOR, THE DISCOVERED BY HENRY MASON Parish of

LONDON,
Printed for JOHN CLARK,
and are to be sold at his Shop
under St. Peters Church in
Cornhill. 1742.

TO THE MOST REVEREND FATHER in *God*, the Lord Arch-bishop of *Canterburie* his Grace, *Primate* of all *England* and *Metropolitane*.

Most Reverend Father,

THE *first news that I heard of the* Equivocating Art, *was that which I learned out of your Graces writings. And well might this be to me the first news. For, if I mistake not, you*

a Præfat. præfixâ Sex Prælection. cap. 1. & cap. 1. de Mendac. num. 42, 13, 14.

were the first Writer, th
published those tricks
print to the World: thou
(as beginnings use to b
that discovery of this
was but brief in compar
son, either because th
occasion did not admit
any long or full discour
or because, but little
this mystery could the
the first be discover
professors of that Tr
as your selfe also signi
labouring to hide thei
crets from the knowl
of other men. And in
it may be obser-ved,

in managing of the Papacy, they have certaine mysteries of State, which the more they use, the more they conceale. One of which, is their power to murder Kings, and blow up Parliaments, and kill all that stand in their way, like the Assassini, who held it a point of great merit to murder all that were their adversaries in Religion: but yet they are not willing that the world should know that this is any part of their Creede. *Another*

such policy may be that of their Indices Expurgatorij, *by which they have circumcised the lips of such Writers, as spoke any word against the Roman Church: but this they kept as a great* mystery *among some few of themselves, till misfortune brought it to light, full sore against their will. And for a third such like policy, I may reckon also this Art of Equivocation, which the Masters thereof did keepe secret as long and as much as they could.*

And

And therefore it was no marvell, if your first discovery of this mystery *were but briefe in comprison. But afterward* [a] *another Reverend and learned Prelate, lighting upon a more compleat Treatise then formerly had appeared, penned by a Popish Priest in defence of this Art, and approved by the Arch-Priest, and the Provinciall of the Iesuites: he pursued the point more fully according as that Treatise gave him just occasion.*

[a] D. Morton B. of Lichfield and Coventry, Confutat. of Equivocation.

The crye of which pursuit did unkennell the olde equivocating [b] Fox, and hunted him into the open field, there to display himselfe, and to shew what tricks he could use, for saving his new Art from the infamy of lying. And here I finding him well chafed, did by the sent follow after him unto his Den, to espie if I might, what hee and his Cubs were devising in the dark. And I found them very busie in hammering Reservations and mentall frauds

[b] Persons, who by occasion of the Bishopps booke wrote a large Treatise in defence of Equivocation.

frauds, upon every occasi-on and in all kindes of dealing, thereby to catch us at unawares, who being plain and simple men our selves, could not suspect such frauds and impostures in others. And in case these things should come abroad, as in part themselves had discovered them against their wils: yet so confident and resolute did I finde them, to maintaine all for good and honest dealing, as that F. Persons maketh a wonder of it, and thinketh that

a Mitigat. cap. 9. nu. 81. p. 403.

God should deale worse with men then hee had done with beasts, if he should not grant them equivocating tricks, and reserved wiles, as he hath granted to the Hare and the Fox, their leapes & turnings, and windings, and going back againe in the same trace they come, to deceive the Doggs, *that pursue them. And yet all this confidence I take to be but a copie of their countenace. For even in their printed Apologies of this Art, they*

seeke

ſeeke to caſt miſts before the Readers eyes that he may not be able to ſee the depth of their meaning. Theſe things when I had found, as I thought, (though I know I am much ſhort of finding all) I was willing, according to my abilitie, to impart them unto well-meaning Chriſtians, that they ſeeing the deepe frauds of theſe men, may learne to ſhun their company and acquaintance.

In which indevour of mine, what ſervice I may

have

have done for the publique good, I cannot tell: but sure I am, if there be any good in it, I should in reason returne it thither, where I first found it. The consideration whereof, hath made me to presume so far upon your Graces clemency, as to lay downe at your feete this poore Treatise, the grounds whereof I first learned from your owne pen: desiring (if therein I be not over bold) that it may, under your name and protection, bee sent forth into the world.

Which

Which being all, that at this time I have to say, I humbly take my leave, desiring the God of peace *and* truth, *to preserve you from every* evill word and work, *that you may maintaine his* truth *in this world, and enjoy his* peace *both in this world, and the World to come.*

Your Graces devoted

in all service,

HENRY MASON.

TO MY LOVING AND DEARELY BE-loved Parishioners, the *Inhabitants of S.* Andrews under-shaft *in* London *Grace* and *Truth* in JESUS CHRIST.

IN the ordinary exercise of my ministery among you, when I came to spake of the ninth Commandement, the first thing that I met with to be considered, was the matter of *Truth*

Truth and *Lying*. And considering hereof, I found two sorts of Lyes frequent among men: the one, an open and professed Lye, and the other, a cunning & artificiall Lye. The former was defended by the *Priscillianists*, an olde kinde of Heretiks: and the latter is now defended by the *Romanists*, a latter sort of false Prophets. Both of them are odious to God, who is honoured by

Truth

Truth; and pernicious to the societie of men, which is upheld by *Truth*; but the latter is the more dangerous, because under a colour of *Truth* it beguileth simple soules, who are otherwise enemies to Lying. The consideration hereof, made me to enquire a little further into this Art; which the favourers thereof have sought to conceile, by calling it by a new name. For being ashamed of the name

name of Lying, they have christened it by the name of Equivocating: a name as unknowne in this meaning, as the Art it selfe was unheard of before these latter dayes. The mystery and juggling tricks of which devise, I did then and upon that occasion, in part discover unto you: but briefely and plainely, the time, and place, and occasion not admitting of any long or Schoole-like discourse.

But

But since considering, that together with the increase of false Prophets in this Kingdome, this Art of falsehood hath abounded also: I thought it a part of my duty, (God having pleased to place me as a Watch-man over your Soules) to give you a fresh warning of this danger, and that in a more ample and large discourse, then formerly I had done, and in such a maner and sort, that you might

might have something lying by you, that might advertise you of this dangerous deceit, when I could not have opportunity to speake unto you out of the Pulpit. And this I was moved to, at this time the rather; because I have of late observed, that these artificiall Lyers (among their other devises and forgeries, which upon cōfidence of this Art, they take liberty to use without remorse) do instill into the

the minds of their credulous followers, an opinion, and do labour to spread abroad among others a suspition, that among our Learned men, many in heart are of their Church, howsoever for the worlds sake they dissemble their opinion: and that there are a good number among us of the Clergie, who are better perswaded of their Religion, then of our own. Doctor *Sheldon*, a man well

well acquainted with their dealings, as having lived in their bosome, and taken the Orders of Priesthood in their Church, doth write, that * *whilest he fed on Romes husks he often heard of many grievous imputations laid upon some of the greatest Clerks in the Church of England, as though in heart they were theirs, which he then beleeved to* be true, as others did, *but since hath found to be* much otherwise. And

* *Sheldon of the miracles of Anti-christ, ca 4. pag. 52.*

my

my selfe have met with some, (which perswadeth me, that they abuse others in this kinde beside our *greatest Clerks*) who have more thē intimated to my selfe, that I knew that which might justifie their cause, if I would speake it. Which might well put me into a muse, what had ever slipped from me, why they should be perswaded that I had such an opinion of their Church: saving

saving that I consid-
red, that this might
well be one of the le-
suits equivocating de-
vises, to instill that o-
pinion concerning m-
into their Disciple-
mindes, that so the-
might gaine more cre-
dit to their cause. Up-
on which occasion,
entring a more se-rious
consideration of the
point, I perceived, that
besides this *Art*, they
use other devises also
for this purpose, which
I thought good, for
your

your better caution & safety, briefely to relate in this place.

First then, if they meet with any of our *Clergie*, which are of weak braine, and unsetled resolution, (as it is possible, wee may have some such as well as they) they set upon such weaklings, with plausible tales in commendation of their Church; whose open abominations practised at home among themselves, are not so

well knowne to us, who have never travelled into Popish Countreys. And if by this meanes they chance to pervert a *weak* and *unsetled* man, then the cry goeth, that such a *Learned* man is become a Catholik, because evidence of truth forced him to forsake his olde Profession.

Secondly, if they meet with men, who being opinative of their owne worth, think their good par-

no

not sufficiently rewarded; or being indeed of good parts, have but slender meanes: they tempt such, as the Divell did our Saviour, with offers of gifts and preferments. And if by these allurements they can bribe any man to become their *Proselite*, for *filthy lucre sake*, then they blaze abroad the conversion of such a great & learned Scholar, who could not withstand the light of truth shining in the

Roman Church.

Thirdly, if by these, and such like policies, they prevaile not: (for these devises fit them best, because then they bring men over to their side, with their own mouthes to publish their own shame; but if thus they prevaile not) yet one shift they have behind wch is, to devise lyes, of such & such mens conversion to their Church, who ever hated it from their very

soules.

soules. In which kinde of forgerie, they have so farre proceeded, that they have spared neither living nor dead. For, as if they had cast off all feare of shame, which was sure in the end to be their reward, they have in writing belyed in this manner, the chiefest Doctors in our Church, who have survived to refute, and to detest their forgeries in Print. But when men are dead, thē they become more

bold: and of the most constant and zealous Professors of our Religion, they give it out to the world, that such and such men of cheife esteeme in the *Protestant* Church, did recant upon their death beds, it being then no time to dissemble any longer. And when themselves have first devised these tales on their fingers ends; then they produce them in their serious bookes of Controversie, as grave argu-

arguments to cõfirme the *Roman* faith by. The diſcovery of which falſehood, I wiſh it may work the like effect in your hearts, that it hath done in mine: which is, that whereas I utterly diſliked Popery before, I do now deteſt it more then ever. And for this purpoſe I was the rather moved to pen this ſmal Treatiſe, that you, of whoſe ſoules I know my ſelfe to have undertaken the charge,

seeing these forgeries, may learne to beware of *Equivocating Spirits*: who, though otherwise they professe strictnes of conscience, and according to the rules of the *Roman* Faith, are very devout and religious; yet can cozen you with an hundred lying devises, and never feele the least grudge of conscience for it. For so F. *Persons* telleth us, that * *Equivocations are allowed principally to men of scrupulous*

* *Apologie of Eccles. Subordinat. cap. 12. in the very l. end.*

pulous conscience, for a-voiding of lying. By which he giveth us a faire warning, (and I desire you take notice of it) that if there be any scrupulous and tender consciences amongst them (as some no doubt there are) though they would not tell a lye, if they knew it, for all the world; yet even such men may without any scruple or feare, deceive us with *equivocating reservatiõs*, and mentall devises.

And having thus given you this fair warning, now me thinketh I may ſpeake unto you, to the ſame purpoſe as our Lord did to his Diſciples; If they ſhall ſay unto you, *Lo here is Chriſt, or loe there, beleeve it not.* for there are many *falſe Prophets* ariſen, and *doe deceive many. Behold I have told you before.* And if after all this warning, any of you ſhall ſuffer himſelfe to be deluded by lying Equivocators, his

Mat. 24.5. 23,24.

Ezek. 33. 4,9.

blood

blood will be upon his own head, but *I have delivered mine owne soule.* But I feare not this in you, of whose constancie and zeale I have had good experience: so that I may rather take up that saying of the Apostle, *I have confidence in you through the Lord, that yee will bee no otherwise minded. but that,* if any man shall *trouble you,* (or seeke to withdraw you from your faith) *hee shall beare his judgement, whosoever he be.* Gal. 5. 10.

be. And in assurance hereof, I leave you to Gods grace, in the words of the same Apostle; *Brethren, the Grace of our Lord Jesus Christ be with your Spirit.* Amen.

Gal. 6. 18.

Yours, the unworthy Minister of Jesus Christ, and your servant for Jesus sake,

HENRY MASON.

To

To the READER.

When the Impreſſion of this Treatiſe was almoſt finiſhed, I obtained the ſight of two ſeverall papers of Latine Verſes, compoſed long ſince, in the yeare 1606. *by two then Students in the Vniverſities, now Doctors in Divinity, and my worthy friends. Which Verſes being (according to the Academicall cuſtõe) made upon Queſtions then diſputed in both the Vniverſities,* in Publicis Comitiis, *and happily concurring with the ſubject*

of

of this Treatise, as I was glad that my selfe had gotten, so I was willing to impart them to the Reader, presuming that my two friends, and much-respected brethren, will not be offended, that I send them their Verses backe againe in Print.

Aequiv

Æquivocationis tenebræ pugnant cum rationis lumine.

Ecloga. *Cui nomen* Pseudolus sive Æquivocator.

Personæ.

Simia. Pseudolus.

Quæstio philosophica in comitijs Cantabr.

Si. HOc quoq; docte Pate, præter narrata, petēti,
Pseudole, respōde, quibus artibus invia rerum
Effugiam, nostræ propriora pericula Sectæ.
Nonne vides quàm non satis est maria omnia circum
Romuleæ quæsisse diu responsa Cathedræ,

Vide passim Horatij Satyram quintam, & Plauti Pseudolum, cui iste suppar.

Vnctos,

Vnctos, adraſos, *Ieſu* cognomen adeptos,
Jam revehi in patriam, Roma duce, & auſpice Romá!
Hinc crucis, hinc urget malo horror carceris; aut nos
Explorat denſus, capita hen damnata, Satelles.
Pſeud. [a]Nos nil interea miſeri nil tendere contrà,
Nos tantum lachrymas, & nulli audita Deorum
Vota damus: vel, ſi noſtra hæ Eccleſia poſcat,
Idq; [b]Patri (qui nos in Sancta incepta remittit)
Præcepiſſe lubet, bello, ficáve, venenóve
Extinxiſſe nefas, & gentem abolere nefandam
Conamur; vel, ſi zelus flagrantior adſit,
Forſã ſulphureo diſperdimus obvia flatu.
Sim. Cuncta piè ac rectè. *Pſ.* Quid rides? *Sim.* Simia veſter

Ille

a *Sic Blackwellus Archipresbyter in ſuæ ad Catholicos Epiſtol. dat. 7. Novemb. 1605.*

b *Vinculo cœcæ obedientiæ obſtringi omnes Ieſuitas & novitios Seminariorum pullos abundè notũ eſt: Quoten ntur, quidquid Superior imperaverit, χωὶς ἀντιλογίας exequi.*

Ille ego. Nos inter quasi [c] nos
non norimus. *Pseud.* Euge
Simia quandoquidem tam
sanctè, tamque severè
Ista rogas, nostram missis
ambagibus Artem,
Artem, quam magnus docuit
Pater [d] *Arius*, Artem,
Cortinam quæ Phœbe tuam,
quę te quoque Proteu,
Vinciat, & vincat (paucis
adverte) [e] docebo.
Putide Tiresia. *Quicquid*
loquere aut erit, aut non.
O quàm divinare tibi
donavit Apollo.
Lentũ est. Quicquid ego edixo
simul ipsum erit, & non.
Æquivocare mihi Stygius
dedit [f] Ἀπολλύων
Sim. Est, & Non semper sibi
contradicere dixi,
Et didici à puero. Si jam hæc
mutaverit ætas,
Ausa ratam violare fidem,
& convellere prima

Fun-

c *Lupus lupum novit, &c.*

d *Arii hæresiarchæ sophisticam & æquivocatorium coram Imperatore Constantino jusjurandum recole apud Socratem Hist. Eccles. lib. 1 c. 25.*

e *Plautus in Pseudolo Act. 2. Sc 4.* Pseud. *Onerabo meis præceptis Simiam, Quid agat, ne quid titubet, doctè ut hanc ferat fallaciam.*

f *Apocal. 9. 11.*

Fundamenta, quibus verorum
innititur ordo,
Submetuo ne nos (quorum
venerabile nomen
Ac sanctum populis,
& formidabile Sceptris
Nunc sedet ad primas) & olim
volventibus annis;
Mutati in pejus fastidia
publica simus.
Sed tu perge loqui quorsum
hæc adeo ardua tendant.
Pseud. Rectâ ad te, fili. Si te
sub judice (qualis
Hæreticæ nimium est vigil
indagatio turbæ)
Contigerit responsa peti,
vel dicere causam,
Accipe quâ ratione queas te
prodere verum,
Nec male mentiri,
nec te objectare periclo,
Nec reticere tamen.
Captes astutus oportet
Lucifugam sermonem,
& versicoloria dicta.

g. Quod olim Templarijs, quid ni tandem Iesuitis accidat!

Sim. Vt ne vir eludam pueri
de more Sophistæ?
Præterea, si quid perplexi
subloquar, omnes,
Evolve, ingeminant. *Pseud.*
Vah nil sapis: vtere verbis
Ex te perspicuis, sed mente
interprete tortis,
Mente tua, non mente illa,
quæ consona voci.
Sim. Me verò memini primo
didicisse Lycæo
Sensa animi rerum,
sensorum Symbola voces,
Scilicet vtibilem linguæ
articulantis honorem
Naturam tribuisse patet
mortalibus, vt sit
In quo conveniant,
& possint mutua fungi.
Quinetiam ratio.— *Pseud.*
[h] Num tu rationibus audes
Injussu certare meo?
meminisse decebat,
Me Patre cum primũ nostrarũ
elementa Scholarum
Imbiberes,

Aristot. περὶ Ἑρμηνείας l. 1. cap. 1.

h *Act 2. Sc. 2.* Pseud. *Tu inventus verò meam qui forcillet fidem?*

Imbiberes, in verba manus te nostra dedisse.
Imperio jam disce meo: ac dum prosequor, audi.
Forsitan hoc de te quæratur *Tune Sacerdos?*
Non ego respondeo. *Sim.* Qu mentiar? Haud ita Rom
Pseud. Ipse fui Romæ; me nescio. Num tu
Esse Sacredotem te credis *Apollinis, Orci,*
Isidos, aut Cereris? Tu sic intellige. [i] Fraus hæc
Argento contrà non chari aut orichalco.
Sic itidem. *Tun' Romam adiisti?* Non ego Rom
Vnquam adii (*capite inced aut compede vinctus,*
Aut furcam ore gerens, humeróve molatile saxu
Simia, ne risu te ruperis. Hæc ego trado
Sobrius, ac prudens. *Sim.*
[k] O te, Pater alme, cereb
Fœlic

i *Act.2.S 3.* Pseud. *Di immortales! aurichalco contrà non charum fuit Meũ mendacium.*

k *Act.4. Sc.8. Nimis illic mortalis doctus, nimis versutus, nimis malus superavit dolum Troianum atq; Vlyssem Pseudolus.*

celitem! quàm Dîa doces!
Haud talia dictant
ythagoras, Anytíve reus,
vel dogma Platonis.
Seud. Te præstas nobis
Hincudem Simia: tecum,
ũ loquor, ipse novas videor
producere technas.
, cui consilii socium te
adjunxeris, idem
um fuerit Patriæ suffossor,
perque-duellis,
corâm sistatur & *hunc*
noriſne rogeris?
laud te nosse hominem,
priùs aut vidisse, repone.
on nosse (*ex avium cantu,*
Boreæve susurro,
Von ex Æthiopum historiis,
Troiæve ruinis,
Von ex notitiâ, *quæ*
Demonstratio dicta est.)
Non vidisse (*oculis palpebræ*
tegmine clausis,
Von oculis Argûs, *non altæ*
noctis in umbris,

Non

1 *Act.* 2. *Sc.* 2. Pseu. *Hic mihi incus est, procudam ego hodie hinc multos dolos.*

Formulæ reservationum mentalium Jesuitis usitatæ. Non novi i.e. *ut dicte.* Nõ vidi. i.e. *visione beatificâ Vel non ut dicam tibi.*

Non disiunctarum trans sa
septa domorum,
Non hoc, quem Coelem dabi
olim Patria, visu:
Denique non, ut rem tibi,
Iudex improbe, narrem.
Sic non lingua tibi menda
sed dictio fallax.
Interea [m] duplices conden
in pectore sensus,
Viceris, & rabidos prædâ
spoliaveris hostes.
Sim. O Pater: ô nulli quidq
mentite, quid autem,
Quid si juratos recta
ad responsa lacessant,
Si tangendæ aræ, si cœlum
in vota vocandum,
Fallemusne fidem? *Pseud.*
Fidei est sine corpore no
Hæreticis concessa fides.
Perjuria non sunt,
Quæ varium sumunt ex vo
ambage colorem,
Aut injuratæ sunt dissona
nuncia mentis.

m *Act. 2. Sc. 1.* Pseu. *Ego in meo pectore ita paravi copias duplicis, triplicis, dolos. Perfidias, ut ubicunque cum hostibus congrediar, malorum meorũ fretus virtute dicam, mâ industriâ & malitiâ, fraudulentiâ Facilo ut vincam, facilè ut spoliem meos perduellis meis perfidiis.*

Sim. Hæc super Hæretici
jurabunt protinus omnes,
Papicolis non esse Deum:
n Indibria Cœlo
Conceptis fieri, consultisque
impia verbis:
o Non posse (ut reliquæ cessant
hoc nomine lites)
His pietate malis obsisti.
Pseud. Simia, quicquid
Hic nobis inimica cohors
obganniat (ut se
Ruperit invidiâ) tu fic, licet
undique crescat
Suspicio, corvum ludes
p elapsus hiantem
Tortilis in morem anguillæ,
& nova flumina inibis.
Deprendi miserum est, vel
Apolline judice vincam.
Me memini quondam bis
terve his artibus usum:
q Perjurum aiebant. Quid tum?
Non hoc mihi bilem

n *Act.* 1. *Sc.* 3. *Quid ais quantum terra tegit hominum periurissime, juravistin' te, &c. Bal. fatcor. Cal. nempe conceptis verbis. Bal. etiã cõsultis quoque. Cal. Periuravisti scelestè.*

o *Ibidem.* Pseud. *Non potest pietate obsisti huic, ut ressit cæteræ: Deos quidẽ, quos maximè æquum est metuere, eos minimi facit.*

p *Act.* 2. *Sc.* 4. Pseud. *Quid, cum manifestò tenetur? Ch. Anguilla est, elabitur.*

q *Act.* 4. *Sc.* 6. *Bal. Malum & scelestum & perjurum aiebant esse me. Si. Polhaud mentitu' st. Bal. Ergo haud iratus fui,*

Moverat

Moverat. Iraſcor, quòd non
iraſceris hoſti
Acriùs. *Sim.* Ipſe quidem (ſi
me rationis egentem
Dementiſſe modò fateor)
vix iſta putaram
Digna fide. Jam me Magnæ
reverentia Romæ,
Jam tua me virtus,
cenſuraque neſcia falli
Imperiis egere ſuis,
ut ſingula credam:
Et cupiam ut capiam tam
ſanctæ imitamina fraudis
Jam liqueo in laqueos, totus
interfluo rimis:
Jam me utinam celebres
Romani nominis hoſtes
Exagitent. Sic eſt. An mecum
Pſeudolus unquam
Verba habuit, quærunt.
Nunquã, reſpondeo, quicquã
Verborum (*virides uremus*
flatibus ornos,
Aut animas Erebo, Scopulis
glacieve cientum.

Non per canalem sonuit
Taurumve Perelli.
Non Arabum linguâ
Chaldæorumve loquutus,
Non linguâ πεπόλων, πτεραχόρων,
ἐ τρεχεδρεχάν,
χηλικοφλεαζάγων,
φλοροποζάων, κεφζίσκων,
Μυσιγαμπυλάχων. Pseud. Quo tendis nubila supra?
Sim. Καρδυλοφαγεισάχων. *Pseud.* Satis ô satis. Vnde, sed ista?
Sim. Nomina sunt longè populorũ utroq; sub Indo,
Quos è barbarie nuper sub fœdera Christi,
Pontificisque jugum nostri misêre Sodales.
Pseud.[1] O lepidũ, charumqùe caput, quàm Pseudolicissas!
Simia non magis est imitatrix, Simia, quàm tu.
Te mihi, te servet Romæa ac sibi Jupiter. *Sim.* Atqui
Pluris adhuc ego sum. Si quando (scilicet haud sunt

1 *Act. 4. Sc. 1. Pseu. O hominem lepidum! te quidque etiã dolis, Atque etiam mendaciis Iupiter te mihi servet.*

Semper in occulto nostræ
mysteria Sectæ)
Suspicio est cæcos verbis
me affingere sensus,
Jurabo me non hoc fingere:
dumque ita jurem,
Interea me non quicquam
finxisse, negantem
Fingere, jurabo. Tum tertia,
quarta secundis
Juramenta superjiciam cum
Omnia falsa,
Et falsura omnes. Hæc
Æquivocatio nomen
Me tribuente, potest
Reflexa aut * Orbica did.
Pseud. Dapsile ob inventum
hoc, nequeo mi Simia, quin
Osculer, argutumq; caput
demulceam. Abunde
Jam scio te nostris aurem
adjecisse lubentem
Consiliis, &, quæ superaddi
facta daturum.
Sim. Qui verò nostrum non
dum, Pseudole, tectum

* *Æquivocatio circularis.*

[*Act. 4. S. 1.*] *Vt ego ob tua, Simia, perfidiam te amo, et metuo, & magnifacio!*

Hæc loquor, æquivocè me
jam tibi credere fingam,
Æquivocè tibi pollicear me
strenuè in hostes
Vocibus æquivocis usurum?
Pseud. O improba virtus!
Sim. Dum [t] pullum doceas
oculos transfigere, corvè
Ipse tuis caveas. *Pseud.* [u] Metuo
malè, ne malus iste,
Etnimium præcox Patris
anticipator, ab hoste
Protinùs in nostros obvertat
cornua. *Sim.* Nam quid
Impedit, in Caium qui sit
perjurus, eundem
In Titium quoq;— *Pseud.* Sed
nostris sermonibus eccum
Nescio quis captator adest.
Discede, *Sim.* Valeto.
Quid ni igitur
Pseudolus æquivocare docens,
& *Simia* discens,
Verborum laqueos ambo
luant laqueo?

THO. GOAD.
Magister Artium.

[t] κρεκὼ κδ. ἐγκος κακὸν ὄνον ἀεὶ. *Aet. 4. St. 3.*

[u] Pseud. *Pejorem ego hominem, magisque versutè malum, Nunquam adipiscere quam vidi, quàm hic est Simia, Nimisq; ego illum hominem metuo, & formido male, Ne malus item erga me sit, ut erga illum fuit, Ne in re secunda mihi obvertat cornua.*

Quæstio philosophica proposita in Comitiis Oxon.

An Societati humanæ infestiores sint vafre Amphibologi, quàm apertè perjuri. } *Affirm.*

* Guido Faux. * Garnet Jes.

FAux erebi, patriæ fax, fax mundi, unũ at habebis
Patrem flagitii,
flagitio parem.
Herculeas ambo sceleri
posuere columnas,
Nil ultra, hic calamo
pessimus, hic manu.
Nomine qui varius, qui
vestibus, ore, colore es
Vectus trans mare tu?
Non (* *mare mortuum*)
Curis Papalis tibi vita est?
Non (*sine sorte.*)
Sacris Papa caput?
Non (*caput æneum.*)

* *Parenthesis includit mentalem Iesuitæ reservationẽ.*

Num

Num tu mendicans abraſo
crine Sacerdos?
Non, (*ritu antipodum*;)
Non (*apud inferos*)
Nonne a te binis gravidata
eſt Fuluia natis?
Non, verum fateor
(*bimula cum foret.*)

Heus laqueo nodos claudas
hos ocyus uno,
Et nodo laquæos; in
cruce carnifex.
Ignare *æquivoca* fraudis
conſtringito fauces,
Garnetto *univocè*
guttura frangito.
Pendeat infœlix, membris
truncetur, apertè
Perjuro æquivocus
crimine dirior.
Pectore diffiſo videas
quæ mente *reſervat*
Evulſi latebras cordis
et explices.

Ancipiti gladio Jesuitica
texta secentur:
Solvi nam nequeunt
ancipites doli.

DAN. FEATLY,
Artium Magister

Respondentis in Comitiis
partes sustinens.

THE NEVV ART of Lying covered by Jesuits *under the Vaile of* Equivocation.

Mentiendi artem vocat Aurel. in 8. causas Spōgiæ præambulas. Caus. 7. pag. 381.

THE Apostle describing the state of Antichrist, doth signifie that *a mysterie of iniquitie* should appeare in the managing of it: and this doth imply, that in the kingdome of Anti-

a 2 Thes. 2. 7.

christ *iniquity* should reigne under a covert of *holinesse*. And the same Apostle doth foretell, [b] that in *the latter times* (which are the times of Antichrists reigne) men should *speake lies in hypocrisie*. And this, though it may be extended farther, yet cannot be more literally understood, then of such as teach a practice *of lying* under a pretense of preserving *truth*. Now as these Prophecies of the Apostle I may speake in a like manner, and almost in the same words, as our [c] Lord spake of the Prophecie of *Isai*; *This day are these Scriptures fulfilled in* our eyes. For now we see those

[b] 1 Tim. 4. 1, 2.

[c] Luk 4. 21

those who exercise a *mysterie of iniquity*, and *speake lies*, pretending thereby to maintaine and preserve the *truth*: as (to omit all further instance) may evidently be seene in a new-found Art of *Equivocation*. For the Masters and maintainers thereof do tell us, [d] *That by speaking according to this Art of dissembling, sinnes are avoided; which*, without it, *are commonly committed*. And that [e] *Equivocation altogether serveth, or is of good use for avoiding of lies and perjuries*. And [f] that for *what end or reason soever a*

d *Loquendo cum Arte dissimulationis vitantur peccata, quæ communiter committuntur, &c.* Rodriquez Sum. v. mendac. nu. 4.

e *Æquivocatio, quam licitam tuemur, omnino ad mendacia perjuriaque vitanda confert.* Heissius Resur. Aphoris. c. 4. Aphor. 4. nu. 130.

f *Sive recreationis gratiâ, sive quocunque alio fine, juret se non fecisse aliquid quod revera fecit, intelligendo intra se aliquid aliud &c. revera non mentitur.* Sanchez oper. moral. to. 1. l. 3. c. 6. nu. 15. pag. 25.

man sweare, that he did not doe a thing, which indeed he did doe, yet having his reservation within himself, he in very deed telleth no lye. And g that by this singular doctrine we may avoide innumerable sinnes, which through heedlesnesse divers of us do every foote commit by denying or affirming things usually, without a reservation understood, which if they were ioyned they would be true. And to this purpose it is, that h Garnet, a Master of this Art, when a booke was to be licenced by him, the title whereof was, *A Treatise of Equivocation*, he scored out that title, and put this in the place of it,

g Per hanc doctrinam singularem, possumus evitare innumera peccata, quæ passim aliquot negligentiores admittimus negando vel affirmando passim sine aliqua subintellectione, cum qua cõjuncta essent vera. Navar. Comment. in C. Humanæ aur. q. 1. nu. 13.

h Proceeding against Traitors. litt. I.

a Treatise against lying and fraudulent dissimulation. By all which it may appeare, that these men, while they teach the Art of *Equivocation*, do professe notwithstanding, that all which they do, is with a religious observance and preservation of the *truth*. But now in the second place I offer to proove in this short Treatise, that whatsoever shews they make to the contrary, yet this devise of *Equivocation* is in truth, an Art of falsehood and deceit, and such as the Scriptures do condemne under the name of *lying*. Which point if it be once cleared, then there can be

no

no doubt, but that the Church of *Rome*, and her Doctors, are they which exercise *a mystery of iniquity*, and *speake lies in hypocrisie*.

Now for the clearing hereof, and that the world may see more fully what to think of this *mystery*, there are five things, which I have thought necessary to bee considered of.

1. *The name, or what is meant by the word* Equivocation *in this Question.*

2. *The Originall of it, or who be the Authors and upholders of it.*

3. *The object and matter, or in what cases they affirme it to be lawfull.*

4. *The*

4 *The use, or rather abuse of it, or for what turnes it may serve the Patrons of it.*

5 *The Grounds, or what the proofes or reasons are either for, or against it.*

CHAP. I.

Of the name, and what is meant by the word Equivocation *in this Question.*

THat we may the better understand what is meant by this word, wee must note that there are two famous acceptions and uses of the word *Equivocation* among men.

The

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The first is a *proper* [and] *ancient* use of it, frequent among all sorts of writers but handled and spoken of, especially in Logic. The second is an *improper* and *abusive* acception of it, which was of late years devised by some writers and Doctors of the Roman Church. F. *Per*[kins] calleth the former, *verbal* and the latter, *mentall Equivocation.* And of the

a *Mitigat. c.8. nu 10. pag.314.*

he saith, [a] that the *verbal* is *proper Equivocation*; [and] *mentall* is so called, *[because] by a certaine similitude [from] propriety of speech*, and

b *Ibid. nu. 15.*

[b] the *verball* is *onely* [a] *and proper Equivocation*, *for that mentall in [no] none.* And againe,

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[c] *Equivocation hath of later yeares onely been accustomed to be used in this sense,* that is, for *mentall Equivocation.* And *Heissius* another Jesuit, and Patron of this Art, saith, [d] that their *mixt speech* (which they call *mentall Equivocation*) *is not properly Equivocatiō.* By which speeches of these Jesuits (especially seeing the one of them is a man so well seene in this *Art*, and so much exercised in this argument of *Equivocation*,) I presume I have sufficient warrant to say as I did, without the controll of any of our pulpit Jesuits, that the one use and acception is *proper* and *ancient*, the other

improper

c *Ibid. nu.* 10.

d *Refut. Aphor. cap* 4. *Apol. sect.* 3. *nu.* 129.

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unproper, and of a later growth, that is, since the *mystery of iniquity* did open it selfe more fully to the world, and men did more apparently *speak lies in hypocrisie*. But yet for the distinguishing of these two kindes, I will rather call the first *Logicall Equivocation*, as being that which Logick doth onely acknowledge: and the later I will call *Iesuiticall Equivocation*, as having, if not its first devising, yet at least, its publishing from men of that Order. The Question in this place is onely concerning the later, which I call *Iesuiticall Equivocation*. Notwithstanding, for

the better clearing of the point in controverſie, ſomewhat is firſt to be ſaid concerning the former, which I call *Logicall*.

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Firſt then for the *Logicall Equivocation*; it is an *ambiguous or doubtfull ſaying, when one word or ſpeech hath moe ſenſes then one*, and it happeneth three wayes.

1 When a word by it ſelfe hath divers ſignifications and meanings; as this word [*to know*] hath. For ſometimes it ſignifieth to apprehend and underſtand the certainety of ſome truth: as when S. *Iohn* ſaith; God *is greater then our hearts, and knoweth all things*. 2. [*To know*] is as much as to approve and

1 Ioh. 3. 20

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Pſal. 1. 6.
Mat. 25. 12.

and allow of: as wh
David ſaith; *The L*
knoweth the way of the righ
teous. And when Chr
ſaith to the fooliſh V
gins; *Verily I ſay unto y*
I know you not. The me
ing is; I do not ack
ledge you for any of m
In this, and ſuch
words as this, there i
Equivocation; becauſe
word hath divers acce
ons and uſes.

2 When words, wh
have but one ſignifica
of themſelves, yet ar
joyned together in ſo
ſentence, as that they m
by reaſon of their com
ſition, make and yet
divers meanings: or wh
by reaſon of their conc
cu

ture, they may have moe meanings than one: as when S. *Luke* saith; *When they heard this, they were baptized in the Name of the Lord Iesus*: these words are diversly construed by the Learned. For some think them to be the words of S. *Paul*, and to have reference to the speech of *Iohn Baptist*, immediately going before: and then the meaning must be this; that when those brethren, there spoken of, *heard Iohn* so teaching concerning Christ, *they were baptized* of *Iohn*, *in the Name of the Lord Iesus*. But others think them to be the words of S. *Luke*, and to have reference

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Acts. 19. 5.

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rence to the for
ſpeech of S. *Paul*: and t
the meaning muſt be, t
when thoſe brethren
heard Paul diſcourſing
this manner of *Iohn*
his Baptiſme, then *T*
were baptized of *Paul*, in
Name of Chriſt. In t
Clauſe then, there are
ſenſes given by the L
ned; and that ſheweth
there is an ambiguity,
that ambiguity riſeth
from the diverſitie of
nifications in any of
words, but from the di
rent conſideration of
contexture or compoſi
on of the ſentence.

3 When the circum
ſtances of time, place, pe
ſons, &c. are ſuch, as th

n reason, and in the judg-
nent of sober men, being
vell and duly considered,
hey may limit or re-
traine the speech to some
peciall matter or subject;
r otherwise alter the
neaning of it from that
vhich it should have, if it
vere in some other place,
nd upon some other oc-
asion. As for example:
vhen S. *Paul* saith; *I have*
ot shunned to declare unto
ou all the Counsell of God.
These words considered
y themselves, do com-
rize all the Secrets of
God, and all the mysteries
f His Wisedome: but if
ve consider the circum-
tances of the persons,
ime, place, and occasion;

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Acts 20. 27.

as

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as that the ſpeaker w
Paul, an Apoſtle, who
office and imployme
was to teach the myſte
ries of Religion; that t
hearers were the Chur
of *Epheſus*, who expect
information in matters
ſalvation; and that the o
caſion of their meeting
this time, and in this pl
was onely for teachi
and learning the Wo
of God, and the Goſp
of Jeſus Chriſt: theſe c
cumſtances, in reaſon, m
teach us, that in this pl
thoſe words [*all the C
ſell of God*] are not to
extended to all the ſec
and depth of Gods W
dome; a great part wh
of, is neither revealed
neceſ

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neceſſary to be knowne of any man; and ſome part whereof, though it be revealed, yet was not pertinent to this occaſion; but rather, that thoſe words are to be limited and reſtrained, according to the preſent occaſion, to ſignifie and note, all neceſſary things for them to know for their ſoules health and ſalvation. Or, to give a more familiar example, and ſuch as a Jeſuit hath given inſtance in, we may ſuppoſe that two men going together in a journey; the one of them (his money fayling him) deſireth to borrow ten pound of his fellow; who maketh anſwer, that he hath not ſo

Cap. 1. so much: here his meaning must be supposed to be, that he hath not so much in his purse, or so much in a readinesse about him, though he had foure times the like value in his Chest at home. But if the same thing should be desired of him, when he were at home in his owne house, then the meaning would be, that he had not such a summe at home. And the same answere, which was true, being given to his fellow-Traveler by the way; would be a lye, if it were uttered to him in his house. Thus there may arise an ambiguity in a speech, by reason of the circumstance

of

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of person, place, time, and occasion; where otherwise there is no ambiguity either in the signification of any word, or in the composition of the sentence, considered in and by themselves.

And in what kinde soever, of these now specified, there happeneth an ambiguity; that I call a *Logicall Equivocation*; concerning which our present question is not. For as the Doctors of the Roman Church, so the learned of our side do acknowledge, that there may be a lawfull use of equivocall speeches in every of these kindes, if they be not extended too farre, or mis-

D ap-

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applyed to a wrong cause. For, to speake more particularly, it is granted,

1. That we may lawfully use words, which may indifferently be taken in divers acceptions and meanings, as they are then used. And this is plaine, partly because the Scriptures are full of such speeches; and partly, because our common conversation and life cannot be without them.

2. It is not unlawfull, when some case of further good doth require it, to use these ambiguous speeches in the less knowne and common signification, and in another meaning then it is like the hearers will under-

stand them for the present. For so, when our Lord said, *Lazarus our friend sleepeth*: He meant that he was dead, which was the lesse common and knowne signification; and therefore the Disciples, according to the more usuall meaning, understood him of naturall sleepe. And he did this for good purpose, and for the profit of the hearers; that they might hereby learne, either that death in generall is to Gods children but as a *sleepe*, by which they are refreshed, and made the more lively: or that this death of *Lazarus*, was rather to be called a sleepe, then a death;

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Iohn 11. 11.

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becauſe he was ſo ſpeedily raiſed from it againe.

3 It is not unlawfull, if there be juſt cauſe for concealing of a trueth, to uſe an ambiguous ſpeech in any of theſe kindes, that therby we may hide ſome thing frō the hearers, wch they ſhould not know. This aſſertion hath not ſo direct proofe from *Scriptures* as the others have, & yet it is not without all proofe frō *Scriptures* neither. For there we finde, that a man may lawfully utter one truth, thereby to hide another trueth from the hearer. As for exāple, (a) God appointed *Samuel* to go to *Bethleem* and anoint one of *Iſſes* ſonnes to be King;

(a) 1. Sam. 16. 1, 2.

King; and when *Samuel* objected, *How can I goe? If* Saul *heare it, he will kill me: The Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.* And so *Samuel* did, as it followeth in the same Chapter; and by this he concealed his purpose of anointing a new King; which was the speciall intent of his going to that place. And if it be lawfull and warranted by Gods owne appointment to utter one trueth, for the concealing of another: then in reason I think it cannot justly be condemned for unlawfull, if a man, upon just occasion, do use an ambiguous

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ſpeech in a true ſenſe
thereby to hide from the
hearer, ſomething which
he ſhould not know. For
if in ſo doing any thing
be faulty, it muſt be, as I
take it, the one of the two,
either becauſe an ambig-
ous ſpeech is uſed in an-
ther meaning then it is
likely the hearer will ta-
it; and that to be lawfull
is prooved in the forme
aſſertion: or becauſe the
true ſenſe in the ambig-
ous ſpeech, is uttered to
conceale another thing
from the hearer; and that
to be lawfull, is cleare by
this example of *Samuel*.
And therefore I think the
concluſion may hence be
inferred, that it is not un-
lawfull, if there be juſt

cause for concealing of a trueth, to use an ambiguous speech, that thereby we may conceale some other thing, which is not fit to be uttered. And hereto agree our learned divines also. For one, speaking of *Equivocatio*, as it consisteth in the ambiguitie of words uttered, addeth, [a] *That this kinde of Equivocation, especially in ordinary speech, no man doubteth but that it may lawfully be used,* And [b] *this Equivocation may have his due place for concealing of Counsels, and hiding of secrets.* And againe, speaking to his adversary, [c] *Know*

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a *Quâ interdum, maximè in libero sermone, hoc quidem sensu uti licere nemo dubitat.* Abbot Antilog. adversus Eudæmono-Ioan. c. 2. fol. 18.

b *Sit per illam celandis consilijs, tegendisq; arcanis suus locus.* Ibidem.

c *Tu scius taciturnitates illas, quas novas, professionum & consiliorum, ubi amphibolegijs & ambiguitatibus consistunt, nobis non improbari: damnari prorsus à nobis, ut mendacio tegamus,*

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(saith he) *that those concealements, whether of Confessions or Counsels, where of you speake, where they do consist of ambiguities in the words, we dislike not: and if they be covered with a lye, that we doe wholly cõdemne.* And another learned writer in our Church, speaking of one, that magnifies the use of Equivocation, adjoyneth, [d] *If by the name of Equivocation he understand a plaine and sober concealing and covering of secret counsels, which in this miserable life is oft times necessary, I am of his opinion too.* This is the opinion and judgement of our learned men, concerning the use of *Logicall Equivocation,*

[d] *si appellatione Aequivocationis, simplicem quandam & modestã reticentiam significet, aut dissimulationem cõsiliorum in hac misera vita sæpe necessariam; planè cum ipso sentio.* Casaubon. epist. ad Fronton. Duc. pag. 110.

cation; and herein we agree with them of the Church of *Rome*: or if there be any difference among the learned of both sides in these cases already mentioned, as perhaps about some circumstances in the use of those ambiguous speeches there may be, it is nothing to the present Question in hand, which is not concerning any of the kindes of these *Logicall Equivocations*, which consist in the ambiguous acception and meaning of the words uttered. And therefore when the *Equivocators* of our time do labour to confirme their *Art*, by the authorized use of such

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speeches, as are ambiguous by reason of the divers meanings which the words may receive, they misse the mark, beate the ayre, and spend their labour to no purpose.

And this being briefly noted, concerning the true and *Logicall Equivocation*, I come now to the *improper* and *Iesuitical*. And that what it is, I will set downe in their owne words, who professe to be Patrons of it. F. *Person* [a] then, a man very laborious in the polishing of this *Art*, defineth it thus; *Equivocation or Amphibologie in this our Controversie, is nothing else, but when a speech is partly uttered in words,*

a Mitigat. cap. 9. nu. 53. pa. 382.

words, and partly reserved in minde, by which reservation the sense of the proposition may be divers. And againe, [b] *mentall Equivocation* (saith he) *is, when any speech hath or may have a double sense, not by any double signification or composition of the words themselves, but onely by some reservation of minde in the speaker, whereby his meaning is made different frō the sense which the words that are uttered, do beare or yeeld without that reservation.* And *Sanchez* giving a Rule concerning the words used in this their *Equivocation*, saith, [c] *A man may without telling of a lye, use those words, although they be not ambiguous by their*

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[b] Mitigat. ca. 12. nu. 3 pag 484.

[c] Possunt absq; mendacio ea verba usurpari, etiamsi ex sua significatione non sint ambigua, nec cum sensum verū admittant ex se, nec ex circumstantiis occurrētibus, sed tātum verum sensum reddant ex aliquo addito mente proferentis retento, quodcunque illud sit. Sanch. o. [illegible] mor. l. 3. c. 6. nu. 15

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their ſignification, and do not make a true ſenſe, either by themſelves, or by reaſon of the circumſtances then occurring, but do onely make a true ſenſe by ſome addition kept in the ſpeakers minde, whatſoever that addition be. Thus they. By which deſcriptions it appeareth, that *Ieſuiticall Equivocation*, is a *mixt propoſition*, (as *Perſons* alſo divers times calleth it) part whereof is uttered in words, and ſo taken it hath one ſenſe, and another part of it is reſerved and underſtood in the ſpeakers minde, which being added to the words ſpoken, maketh another ſenſe; as for example, A Seminarie or a Je-

ſuit

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ſuit-Prieſt being asked by a Magiſtrate, *Are you a Prieſt?* He anſwereth, *I am no Prieſt*, underſtanding and reſerving in his mind this clauſe, *So as I am bound to tell you*, or any other which himſelfe pleaſeth to like purpoſe: here (ſay they) is but one *mixt propoſition*, part whereof is uttered in words, namely, *I am no Prieſt*; and that taken alone as it is uttered; breedeth a falſe ſenſe, and in this ſenſe they would have the Magiſtrate to conceive it: and another part of that propoſition is reſerved and kept ſecret and cloſe in the Prieſts minde, and that is this, *So as I am bound to tell you*.

And

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And this secret & *mentall reservation*, being added to the words, maketh the one entire Proposition; *I am no Priest, so as I am bound to tell you*: and that being taken all together, maketh a true sense, and so the Priest understandeth it. And therefore, if he do but keep or reserve or understand that or any such clause in his minde, though the words which he speaketh, be never so false; yet this man telleth no lye, nor speaketh no untruth. Such is the vertue of this new-found Art, and thus they describe it.

But that it may yet appeare more fully & more distinctly, it will not be

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misse to set down the mystery of this Art in certain distinct Propositiõs all gathered frõ their own writings, & approved dealing.

1 That this *mixt Proposition* of theirs, or this *Equivocation*, as they call it, whether we consider that part of it which is uttered in words; or the whole Proposition, as it hath the reservation added to it, which is kept in the speakers minde; hath in neither respect or consideration, [a] as *F. P.* saith, *any doubtfull sense of speech or words, by their doubtfull or double signification; but onely that it uttereth not all the whole sense of the speaker*; and therefore *cannot* be

a Mitigat. cap 8. nu. 10. p. 313.

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be properly called equivocall according to Aristotle *meaning and definition.* And againe, *These mixt Propositions* ([b] saith he) *be not properly equivocall in the sense that* Aristotle *did define,* &c. *for that they do not of themselves nor their own natures, signifie equally divers things; but being understood wholly, have a simple and single signification in the minde and understanding of the speaker: yet, for that the hearer conceiving but one part thereof, apprehendeth a different sense from the speaker; they may* ab effectu *be called ambiguous: for that they leave a different sense in the hearer and speaker, albeit of themselves they be plain*

[b] Mitigat. cap. 11. nu. 14. pag. 447.

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plaine, cleare, and true, &c. Out of which words, considered and joyned with that which was formerly cited out of *Sanchez* and *Persons*, we may note three things. 1 That there is no *ambiguitie* or *doubtfull sense*, either in the words uttered, if they be taken alone; nor in the whole Proposition, as they compound it of the words uttered, and the reservation understood, taken together. 2 That therefore they call it *Equivocation*, or an *Equivocall Proposition* or speech; because they signifie or expresse one meaning to the hearer, which is false; and retaine or understand ano-

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another ſenſe within th
ſelves, which is tru
3 That the taking of th
word *Equivocation* in th
meaning, is not prope
and ſuch as *Ariſtotle* t
underſtand and conce
by it. He might have ſa
that it is not proper, n
ſuch as either *Ariſtotle*,
any man either learned
unlearned, having
common ſenſe in
head, and common h
neſty in his heart, did
ver acknowledge befor
this laſt Age. And th
truth is, they there
fore call it an *Equivoca*
on, though the word wa
never knowne to have a
ny ſuch meaning or ſigni
cation; becauſe they are
aſhamed

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ashamed to call it by its right name, which is, *A Lye*. But as the covetous man, though he practiceth the thing, yet abhorres the name; and therefore will be called *a good husband*, or *a thrifty man*: and as a thiefe is ashamed of his right name, and when he meeteth with a Traveller to whom he would signifie his errand; he saith, that *he is a good fellow which wanteth money*: So the *Romanists* teach an Art of lying; and because they are ashamed of the infamous name of *Lyers*, they call themselves *Equivocators*; and that which other men call *Lying*, they call *Equivocating*.

2 That

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2 That if a man ... use this benefit of *Equi-cating*, he must be wa... and carefull, that he ... serve some secret cl... in his minde, which ... ing added to the wo... uttered, do make a t... speech; or else all is m... red, and he, for want ... that clause, become ... plaine Lyer.

To this purpose, F. *Pe-sons* [a] saith, that the *Equi-vocator speaketh a truth ... his owne meaning, and in ... sight of God; which alwa... he must do, when he us... this Evasion: for that o... wise he should lye, & cõmit ... if he had not some true sen... reserved in his minde, &c.*

To declare this yet fur-ther

[a] Mitigat. cap. 10. nu. 22 pag 424.

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ner: Say that two Priests were questioned by a Magistrat, whether they were Priests or no; and the one should say, *I am no Priest*, and should withall reserve in his minde this cause, *So as I am bound to tell you*: and the other should answere in the very same words, *I am no Priest*; but should forget or neglect to fram or imagine in his minde that *reservation*, or some such like: the former, who imagined that reservation in his minde, should be an *Equivocator*, and speake the truth; but the latter, who had omitted it, should be a *Lyer*, and utter a falshood & untruth, though

Risum teneatis, amici?

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though he speak none
the very same words,
they have none but
signification & meaning

This they say, to
us, how an *Equivoc*
doth differ very
from a *Lyer*. The truth
this *Equivocator* and
Lyer do differ as much
two false knaves, the
of which is called a Th
and the other, *a Gen*
low that taketh a Purse.

3 That whatsoev
man do say or sweare,
it otherwise never so
and absurd; yet if a
do imagine a clause
minde, which being
ded to the words spo
would make a true m
ing; then the for
spe

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speech or saying, how false soever otherwise, becommeth true, and without all compasse of lying: because (saith F. [a] *Persons*) *it is freed from the nature of a Lye, by the due and just reservation in the speakers minde. By the due & just reservation*, saith he. But suppose the *reservation* be not *just* and *due*, but that a man use this art, when he ought not to *equivocat*. Why, yet even then, he is by this reservation freed from telling of a Lye, though not freed from all sinne. For *though it should not be properly the sinne of Lying, nor against the negative Precept of Truth: yet should it be another sinne, against the publike*

[a] Mitigat. ca. 10. nu. 14. p. 418.

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publike good of civill societ
and consequently against t
affirmative Precept
Truth, &c. Thus speaketh
F. [a] Persons. And to the
like purpose Valentia [b] Bu
Sanchez more plainely
and roundly: If a
(c saith he) either alone
before company, either h
asked or of his owne accor
either for recreation sake,
for any other end, do swe
that he did not do some thing
which indeed he did do; u
derstanding within himself
some other thing that
he did do; some other d
then that in which he did
it, or any other addition th

a Mitigat. cap. 10. num. 23. pag 424.
b Tom. 3. disp. 5. q. 13. punct. 2 pag. 1136.
c Si quis vel solus vel coram aliis; sive interrogatus, sive propriâ sponte; sive recreationis gratiâ, sive quocunque alio fine, juret se non fecisse aliquid quod revera fecit, intelligendo intra se aliquid aliud, quod non fecit, vel aliam diem ab ea in qua fecit, vel quo vis aliud additum verum, revera non mentitur, &c. Sanchez op. moral. l. 3. cap. 6. num. 19 pag. 25.

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true; this man, in very deed, doth neither lye nor forsweare.

Thus they speake, and so must al they that wil maintaine this Art. For wheras F. *Persons*, speaking of the Wife of *Ananias*, saith; [d] that *she being lawfully demanded by S.* Peter *in a lawfull cause, touching her owne vow and promise, no clause of reservation could save her speech from lying*: he doth herein not onely contradict himselfe, as *Lyers* usually do, but doth also thereby overthrow the very grounds of this fond Art. For if a *reservation* in the minde do free the *Equivocator* from lying, because that being

[d] Mitigat. cap. 11. nu. 29. pag. 459.

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added to his words, both together do make a true Propoſition; why ſhould not a *reſervation* in this womans minde, ſave her ſpeech from *lying*, if it were ſuch, as being added to her words, both together might yeeld a true meaning; which, according to the rules of this Art, it had beene eaſie for this woman to frame?

4. That in any caſe, in which *Equivocation* may be uſed, a man may frame any reſervation, whatſoever himſelfe pleaſeth, if it be ſuch, as being added to the words, doth make the whole cõpound to be true. [e] *Perſons* ſometimes ſeemeth to require, that

e Mitigat. cap. 10. nu. 22. pag. 424.

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the *reſervation* be *conformable to the matter, time, and place, and not fained at random, as ſome fondly doe imagine.* But he doth but mock his Reader; making ſhew of following the former Schoole-Doctors, whoſe words theſe are; when he hath no ſuch meaning as they had in them. For when he ſpeaketh plainely, and ſo as you may underſtand his diſtinct meaning, then his [a] words are; *I do truely and really meane, that I am no Prieſt, in the ſenſe that I ſpeake it, which may be any that pleaſeth me, or that I liſt to frame to my ſelfe: ſo as I may meane, that I am no Frieſt, ſuch as I ſhould be,*

a Mitigat. cap. 8. nu. 55. pa. 344.

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such as I desire to be, such a
is worthy of so great an of-
fice, and sacred function;
such as he ought to be, that
occupieth the place of God in
governing of soules; I am no
Priest subject to the Deman-
der, or obliged to answere his
demands; or the like. Thus,
and such like, whatsoever
he pleaseth, he professeth
may be his *reservation*
when he denieth himself
to be a Priest: and what
conformity these have, at
least the most of them,
with the *Circumstances*,
leave to be declared by
the Patrons and Master
of this Art. Sure I am, i
such large scope may be
granted, and yet the *reser-*
vation be conformable to
the

the matter, &c. and not *fained at random*, then it will be an easie matter to keepe within compasse, and to observe the wise rule of this grave Father. But, let *Persons* goe with his doubling, and let us heare what others say. *Sanchez* alloweth any words, if they yeeld a true sense, [b] *By any addition, reserved in the minde of the speaker, whatsoever that addition be.* And *Iacob de Graffiis*, proposing a Case of one, who being taken by theeves, doth for feare promise them somwhat with an oath; [c] *If* (saith he) *he do imagine some other thing in his minde, for example, I promise to give this,*

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b *Ex aliquo addito, mente proferentis retento quodcunque illud sit.* Sanch. op. moral. l. 3. c. 6. nu. 15. pag. 25.

c *Si iste aliud mente cogitaverit, verbi gratiâ, promitto dare aut facere, si à Iudice coactus fuero, vel si cœlum ruat, aut quid simile, tunc à peccato erit immunis.* Decis. Aur. par. 1. l. 2. ca 17. nu. 12.

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or doe that, if the Iudge shall compel me to it, or if the skie shall fall, or the like, then he shall be cleare from sinne. And *Sanchez*, [d] that a man *may lawfully answere, that he killed not* Peter, *meaning another man of the same name, or that he killed him not*, antequam nasceretur, *before he was borne.* And *Strange* the Iesuit, to shew what strange and unlimited liberty they do take in the framing of this fansie, affirmeth that *he was in the cõpany, reserving and intending secretly as added, this word, Not*; when he was questioned before the *Lord Chief Iustice* of *England* and the *Kings Attorney*. These reservations, and

[d] Oper. mor. l. 3. c. 6 nu. 26. pag. 28.

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and others not much better, doe they allow and practise in the Art of Equivocating, wherof there is frequent mention in their Books and Treatises of this argument. By all which it appeareth, that they approve of any *reservation*, which a man can fansie, if the case be such as they allow of, and the clause such, as may signifie a trueth.

5 That this *Equivocation* of theirs, is lawfull, not onely in ordinary speech, but in oathes also. This is plainely avouched by F. *Persons*, and upon this reason, [a] *Because it is a most certaine principle, as well in reason, as in Divinitie, that*

[a] Mitigat. cap. 11. nu. 17. pag. 449.

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what a man may truely say, he may truely also sweare. And againe, [b] *As all Divines hold* (saith he) *that which may lawfully be said, may also lawfully be sworne.* And to this doe agree others of this Crue, who commonly handle this question of *Equivocation* in their Treatises of Oathes, and allow it as a thing very lawfull, and of good use.

b Mitigat. cap. 11. nu. 43 pa. 468.

6. That this Art was devised, and so by them is used, that by it they may deceive the understanding of the hearer, and make him beleeve an untrueth, when it may serve for their turne. To this purpose those words of

F. *Persons* sound, [c] *Equivocation must sometime be practised, when no other evasion can be found for defence of innocencie, justice, secrecy, and other like urgent occasions.* And speaking of some cases of inconvenience, which he would have to be avoided by *Equivocation*, he demandeth, [d] *Hath God and Nature, and Law of Iustice left no lawfull evasion in such cases?* And againe, [e] *We delight not* (saith he) *in this Art or manner of evasion by Equivocation.* By this it appeareth, that *Equivocation* (to use the Jesuits owne words) is an *Art of evasion*, which cannot be understood without a

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c Mitigat. c. 7 nu. 14. pa. 284.

d Cap. 7. nu. 22. pa. 289.

e Cap. 7. nu. 2. pag. 274.

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meaning & purpose to deceive the hearers understanding, and to make him beleeve an untrueth. The same Doctor of this Art goeth on, and teacheth us, that this their *Equivocation* is,[a] *when any speech hath, or may have a double sense, not by any double signification or composition of the words themselves; but only by some reservation of mind in the speaker, whereby his meaning is made different from that sense which the words that are uttered, do beare, or yeeld without that reservation.* And by this is implyed, that the purpose of this is, to imprint one sense in the speaker, which they acknowledge to

a Mitigat. c. 12. nu. 3. pag. 484.

to be false, and to keepe within themselves another, which they imagin to be true. *Becanus* also, another Jesuit, having first proposed the question, *An liceat uti Aequivocatione : Whether it may be lawfull to use Equivocation:* he explaineth the point thus;[b] *Whether it be lawfull to deceive and beguile others by Equivocations.* In the prosecution of which question, though he wrangle, and would gladly shift off from themselves the imputation of this *equivocating* fraud; yea, and flatly denieth it: yet by explaining the question in such sort he acknowledgeth, that their meaning who defend

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b *Sensus est, an liceat alios fallere, decipere aut eludere per Aequivocationes.* Manual. Controu. l. 5. cap. 21. pag. 530.

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c *Aliquando licet vti equivocatione, & fallere audientem.* Tolet. Instruct. Sacerd l. 4. c. 21. nu. 9.

d Mitigat. cap. 8. nu. 58. pag. 345. & 347. See also, Sober Reckon. c. 2. nu. 89. pa. 85.

defend it, is *to beguile and deceive men.* And in like sort *Tolet* saith. c *It is sometimes lawfull to use Equivocation, and to deceive the hearer.* And therfore when F. *Persons* d saith, that *his intention is not to deceive in this mentall proposition, but to defend himselfe, &c.* and that the *principall intent* of the Priest (who denieth himselfe to be a Priest) is *not* intentio fallendi, *an intention of deceiving: but rather* evadendi desiderium, *a desire to escape and defend himself:* he doth either too boldly presume upon his Readers simplicitie, or too grossely bewray his owne. For first, when he saith, that his *principall intent* is

not

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not to deceive, but rather to escape, he implieth, that an intention he hath to deceive, though that be not his *principall intention*; and that is enough to prove (which he denieth) that his *Equivocatiō* doth herein agree with the nature of a *lye*, that as a lye is said to be, *cum intentione fallendi*, so his *Equivocation* cannot be denied to have the same purpose and intention in it. And secondly, where he saith plainely that his *intention* is not *to deceive*, but *to defend*, he speaketh as wisely, and to as good purpose, as if a thief by the high way side should say, that he intended not to take away the true

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true mans purse, but to supply himselfe with money for his own spending. For as the thief intendeth to robbe, that thereby he may supply himselfe; so the Jesuit intendeth to deceive, that thereby he may defend himselfe.

7 That to forbeare the use of this *Equivocation* (unlesse where by duety a man is bound to use it) is better and more Meritorious then to use it. To this purpose speaketh the great Master of this Art; *We delight not* (saith he) *in this Art or maner of evasion by* Equivocation, *though it be no lye at all, but rather do allow and like far better of simple, plaine, and reso-*

Mitigat. c. 7. nu. 2. Pag. 274.

lute

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lute ſpeech in all Catholiks, concerning aſwell matters of ordinary converſation, as of their conſcience, &c. And preſently he addeth; *Yet for that perfection is one thing, and obligation is another, we may not bind men to more then Gods precept bindeth.* By which ſpeech he plainely teacheth, that thogh it be not unlawfull to uſe *Equivocatiõ*, becauſe it is not forbidden by any precept; yet it is a work of perfection, (ſuch as they uſe to call a work of ſupererogation) not to uſe a mans lawfull libertie in this caſe. And yet further. *It is evident, that albeit good men deſirous of perfection, and prepared to ſuffer*

Cap. 7. nu. 5. pag. 276.

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fer injuries, may live without going to Law, without swearing, without divorcing their wives, without Equivocation, &c. yet for all that, men are not bound to this exactneſſe, &c. And yet againe, *My wiſh is* (ſaith he) *that Catholik people, but eſpecially Prieſts, whoſe example muſt inſtruct the reſt, ſhould yeeld alſo of their right, for increaſe of their merit and Crowne in heaven, and uſe all plainneſſe and ſyncerity in ſpeech, and frudiſcovering, not onely of their religion, but alſo of their ſtate, where it is hurtfull to none but themſelves.* And in a word, *plainneſſe and ſyncerity* of ſpeech, he compareth with *virginity*, which

Cap. 13. nu. 3. pag. 548.

See *Perſons* alſo in his Sober Reckon. c. 7. nu. 22, &. 23. pag. 484 485.

(which in their esteeme, is a glorious work of perfection or supererogation:) and the practice of *Equivocating* to *Wedlock*, which is lawfull, but not of such merit. Cap. 1.

Now hence I inferre two Conclusions.

1 That the practice of Protestants in using *plainnesse and syncerities in speech*, according to their doctrine, is by the confession of the Jesuit, better and more holy, then the practice of Papists in using *Evasions* and *Equivocations*, according to the doctrine of the *Equivocators*.

2 That according to the doctrine of Popish *Equivocators*, Jesus our Saviour

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Saviour was not so perfect; nor used not so much *exactnesse in his speech*, nor *merited* not so much, as the Jesuits doe, many of them at least. For F. *Persons* saith, that *albeit good men desirous of perfection, may live without Equivocating, yet &c.* he meaneth that though it may be seene in such men, yet others are not bound to that *exactnesse*: and he implieth, that men *desirous of perfection*, do use to doe so. And such, I trow, the holy Order of *Iesuits is*, who for desire of this *perfection*, have by solemne vow abādoned the world, and all the glory, and profit belonging to it. Besides, F. *Persons* grave

grave adviſe is, that *not onely Prieſts*, but other *Catholiks* too, ſhould *yeeld of their right*, by forbearing to equivocat, *for the increaſe of their merit and Crowne in heaven*: and, I trow, the followers or rather *tellows of *Ieſus* will not be ſlack to performe, what one of their owne Fathers doth adviſe to be ſo behoofefull, not onely for ſecularsof the Clergie, but for lay-Catholiks alſo. But now *Ieſus* our Lord, ſee how farre off the Jeſuit maketh him to be from this degree of perfection. For he was ſo *frequent* in equivocating, that F. *Perſons* [a] *findeth him to have uſed the ſame in one onely*

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* *Ignatius perfectiſſimo modo filii Dei Comes & Socius dicitur. Baeza in Evang. Hiſto. l. 2. cap. 7. §. 12. in Titulo. pag. 147.*

a Sober Reck. Append. nu. 16. p. 682.

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onely Chapter of S. John's Gospel, above seven or eight times at the least. Nay, and that [b] *more then one Equivocation was used by our Saviour in one sentence;* and that *eight or nine Equivocall speeches at the least, were contained within a piece of one onely Chapter of our Saviours talk with the Iewes, Scribes and Pharisees.* And indeed he hath recited and alleaged nine severall examples out of our Saviours words, recorded in the latter part of the eight Chapter of *S. Iohn.* And sure, he that did equivocat so often in so little compasse cannot be imagined to have forborne his *right* in this practice,

[b] Sober Reck. in append. nu. 14. pag. 687.

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dice, *for the increase of his merit and Crowne in heaven.* Or if they will say, that notwithstanding this frequent use of *Equivocation* in so short space, that yet he did *forbeare his right* still, and so *increased his merit* thereby; then they will give us occasion to think, that Jesuits and Priests, and other Roman Catholiks, may attaine this height of *perfection*, unto which F. *Persons* adviseth them, and coozen and deceive us silly fellows with their *Equivocations* seven, or eight, or nine times in one houre.

I leave it then to be considered by the wise Reader, whether F. *Persons*

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sons do cog with us all the while, and make no scruple to use of this deceitfull Art, while he laboureth to defend it: or, whether in good earneſt he thinketh that our Lord and Saviour did not follow ſo *exact* a rule of *perfection*, as he advi-ſeth all his Catholiks unto.

Theſe be the moſt ſpe-ciall properties belonging to *Ieſuiticall Equivocation*, as neare as I could gather and obſerve them out of their bookes, which be the abettors of this Art, among whom the princi-pall, F. *Perſons*, muſt needes be acknowledged to be. For he hath labou-red herein more then they

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they all. Out of all which observations layd together, I leave it to the consideration of any understanding man, to judge, whether these two things do not follow.

1 That the Roman Doctors have such rare wits, as that they can by their devised sleights, transforme the nature both of words and things, even as well as Alchymists can turne lead into gold. For as in matter of State, they[a] have found out a mystery; that a Clergieman of their Church may move *Rebellion* against his *Prince*, and yet be no *Traitor*: so in Conferences with men, they have found

[a] *Clerici Rebellio in Regem non est crimen læsæ majestatis, quia non est subditus Regi.* Sà. Aphor. v. [Clericus] printed at Antwerp., 1599. and allowed and commended by Silv. Pardo the Inquisitor.

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2 That by their doctrine, a man is at liberty to lye, without any grudge in his conscience

and

and that the Abettors of this Art, by a secret jugling device, *do set open a schoole for deceit and perjurie; in which they teach an Art of Lying; by the help whereof, he that can lye and forsweare by the Rule, shall be free either from lying or perjurie:* as [b] a reverend and learned Divine hath noted. But hereof there will be fitter occasion given to say more hereafter. In the meane while, thus much shall serve to be said of the first point.

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Cujus beneficio, qui ad normã mentiatur aut pejeret; haud ille perjurio aut mendacio reus censendus sit.

b Abbot. Antilog. adv. Eudæmo-Joann. c. 2. in prin. fol. 11. fac. 1.

F. CHAR.

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CHAP. II.

Of the Originall of Equivocation; and who they be that uphold it, and give life unto it.

a Hospinian. Histor. Jesuit. l. 4. c. 2. p. 228.

CConcerning the Originall of this Art,[a] some learned men referre it to the *Priscillianists*, or *Arius* the Arch-hereticke, who are read to have used fraudulent & deceitful speech. And such heretiks had not beene unmeet Fathers for such a deformed childe. But this Brat was not then borne, nor for many Ages after those dayes. For mine

mine owne part, unlesse I shall hereafter meet with something more cleare then yet I have seene, I must say with a judicious and learned Writer, b *I cannot readily say who were the first founders of this Art.* Nor is it marvell, that a thing of this nature, though found out but yesterday, should appeare to the world without the name or notice of its Author. For as the head or spring of *Nilus* hath been long enquired after, and for ought I know, is yet scarce heard of; and the reason may be, because it is supposed that that River doth rise somewhere *in montibus*

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b *Quos Autores habuerit, non facilè dixerim.* Casaub. Epist. ad Front. Ducæum. pa. 108.

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Lunæ, in some place of those great Mountaines, whose greatnesse doth hide the place of the Well-head or spring. So devises of State, which never prosper after they are discovered, are commonly smothered for a time, and do usually appeare without name; themselves being unwilling to owne them, and others being unable to descrie them. And such is this Art of *Equivocatiõ*, hatched by some rare wit, who yet had rather lose the glory of the invention, then lay open the mystery of it: and smoothered by the *Romane State* as long as was possible, till misfor-

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tune brought it to light against their wills. And yet now that the River appeareth with a full streame, notwithstanding, the Spring will hardly be found. And if any *Romanist* shall hence inferre, that this Doctrine is therefore an *Apostolicall Tradition*, and came from Christ himselfe, because I cannot tell who was the first Author, and at what time since it was first hatched; as they use to dispute in other cases against us: I will send him to find me the head of *Nilus*, and when he hath found that, I will goe about to enquire for the Originall of this Art. And yet in the

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meane while, though I cannot precisely say who was the first Father of this black *Art*, yet some things may be said, not impertinent to this purpose. And those (as I conceive them for the present) I will lay downe in certaine Propositions or Assertions. And they be these.

1 It is certaine that it is a late devise, and found out the other day: *Person* claimeth *Universality, Antiquity, and Consent*, for the proofe of this Art. His words are, (that every man may heare him speak in his owne dialect;) *Let us consider* (saith he) *how this absurd and impious opinion* (if such it be) could come

a Mitigat. c. 7. nn. 12. & 13. pag. 281 & 282.

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come to be receiued so generally, both in approbation and practice, doctrine and action, throughout the Christian world, that is to say; The Doctrine in all Schooles, Pulpits, Chaires, Vniversities, where teaching hath beene used, extant also in the Books and Works of all learned men of what sort soever, before Iesuits were borne or heard of: but especially those have most treated thereof, who have written most tenderly of matters belonging vnto conscience, whom we call Casuists. Lawyers in like manner, both Canon and Civill; Divines, both Scholasticall and positive, have approved the same. And as for practice, it hath in due cases beene re-

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ceived in all Courts, in all Countries, in all Tribunals, and Seates of judgement, both eccleſiaſticall and temporall; and never refuſed, condemned, or controled by any, ſo it were uſed with the due circumſtances, &c. And a little after; *Was there no man to ſtand for truth and reaſon in any Countrey, in any Province or State? in any place or time for the* 400. *yeares, &c?* Where it muſt be noted, that when he mentioneth 400. years, his meaning is not to limit the approbation of the *Art* to the compaſſe of thoſe yeares; but becauſe he ſuppoſeth, but falſely, that his adverſary had granted ſo much; and ſo here

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here he disputeth *ex Concessis* upon the confession of his adversarie: but hee intendeth and meaneth the consent of former times also; as himselfe signifieth in the same Chapter, [a] whereof he there promiseth to speake afterward; and so he doth. [b] For he bringeth the testimonies and practice of the Patriarchs, Prophets, and Apostles, and Jesus Christ himselfe, and that frequently declared. Where it may be noted, that this Father is as bold to alleadge *Universality*, *Antiquity*, and *Consent* for the proofe of this Art, as the rest are for the proofe of their *Church*. And sure

a Nu. 16. pag. 285.
b cap. 9. nu. 17, &c. and repeateth it againe in his Sober Reckon. cap. 7. nu. 26, &c.

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the proofe is as good and sound in the one, as the other. Onely, F. *Person* affirmeth more boldly, and confirmeth what he saith, more weakely. Notwithstanding the reason is alike good in both cases. But here I have onely to deale with *Persons*, about his *Equivocation*. And against these great cryes, I oppose the confident and just challenge of a Reverend man; *Name me one man* (saith he) *out of all antiquity, Heathenish, Iewish, Christian: name but one man, who ever approved these your Reservations, unlesse perhaps some who were noted with infamy for their paines.* I may adde; Nay, name

Da mihi unũ ex omni hominum antiquitate, Ethnica, Judaica, Christiana: da vel unum, cui Reservationes istæ tuæ probatæ sunt, nisi si qui fortè in infamiam notati, &c. Abbot. Antil. cap. 2. fol. 25.

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name me one, who defended this *Equivocation*, which Jesuits call a *mixt* or *mentall Proposition*, or by a secret *reservation*, in all the time from *Adam* to the *Trent Councell*. I will not say none such can bee named; for who cay say or presume, that he knoweth the sayings and opinions of all former Ages? but this I will say, that whereas the Abettors of *Equivocation* have beene challenged by two learned Doctors in our Church, to shew any who in former times have allowed this divelish *Art*; hitherto I have seene no one man produced, who doth give any plaine or direct allowance

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lowance hereof. For as for the many autorities, which *Persons* doth alleage, they be Concluſions of his owne, ſpun out of other mens ſayings, by ſuch conſequences as himſelfe fancieth or pleaſeth to frame. For where holy or learned men have uſed ſpeeches, that may admit divers interpretations, eyther by reaſon of the words uſed, or ſome circumſtance occurring, according to which onely former Ages were wont to expound them; he preſently runneth away with an out-cry of *mentall reſervation*, or *mixt Propoſition*: as every man that conſidereth the Allegations, may

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may easily perceive. In a word, *Persõs* claimeth very boldly, and to speak truth, impudently, *Vniversality*, *Antiquity*, and *Consent*, for this novell, new-devised, and upstart fancie of their owne. Where I wish the Reader to consider, how farre he may credit such men, when they lay the like claime to all *Antiquity and Consent* of Nations, either for the proving of their Church, or for maintaining of any other subordinate point of Controversie. For mine owne part, till they shew me one who approved a *mentall Equivocation* or *reservation*, I will think and say there is none. And this is my

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my first assertion, whereof see further proofe in the next assertion.

2 My second is, that the latter sort of Schoolemen and *Casuists* gave occasion, and laied grounds for this ensuing *Art*; which at that time themselves, it seemeth, did not so much as think or dreame of. For whereas some Cases were then debated, how farre a *Priest* might deny the things which he had heard in Confession: and in what sort any man that was questioned by an unlawfull Judge, or proceeded against in an unlawfull manner, &c. might deny the things which he knew

to

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to be true: they, considering the *circumstances of the persons, place, & busines*, did allow some hard *Equivocations*, which the words would hardly beare in any true sense, yet such as they thought might be allowed and gathered out of those circumstances, and might well be understood in those words, as there and then they were uttered. As for example; If a Priest were questioned, whether he knew or had heard any thing of such or such a matter; he might say, *No*: if hee did not know or heare it any other way, but onely by *Confession*. And the reason of this answere is because,

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a *Voces eo modo significant, quo recipiuntur à populo: populus autem Christianus, dum audit Sacerdotem jurantem se nihil scire, nihil intelligit de his quæ novit in cõfessione. Quare verba illa sũm significant nihil se scire extra Confessionem.* Soto Relect. de Secreto. q. 13 conclus. 2. §. His vero. pag. 259.

a *Words* (saith *Dominicus a Soto*) *do so signifie, as they are understood or taken by the people. Now Christian people when they heare a Priest sweare that he knoweth nothing of such or such a matter, they understand him not to speake or meane any thing that he heard in Confession. And therefore those words* (of the Priest) *do onely signifie or import that he knoweth nothing out of Confession.* And the like defense of this answer is given by *Sepulveda, de Rat. dicendi test. cap. 3.* Againe, it is a further Case, If the Priest be asked concerning the same thing whether he know or have heard it in Confession, whether

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whether may he then say, *No, I heard it not*? And the common opinion of the Doctors was, that in this case, he *may sweare he did not heare it.* [b] But *Soto*, upon better advise, disliketh this answere, because in this Sentence, *Nihil audivi in Confessione, I heard nothing of it in Confession; the Restriction allowed* in the former case, *cannot fitly be understood*, to say, *I heard nothing in Confession, to wit, out of Confession.* And therefore he concludeth, that that answere in this case *cannot be excused from being a lye*, because the words cannot have that construction. Another case is proposed; Suppose

b Relect. de secreto q. 13. Concl. 4. §. Hactenus opinionem. pa. 270.

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Suppose a Tyran should ask of a Priest, whether *Peter* (for example) did *kill Iohn* (which the Priest knew in *Confession* onely) may the Priest say and sweare, that *Peter did not kill Iohn*? *Adrian*, who afterward was Pope, and was called *Adrian* the sixth, he resolved the question, that he might answere negatively, *that he killed him not*: but *Soto* gaine replyeth, that that which *Adrian* said, *had no shew of reason; because those words admit no interpretation, that may excuse the Priest from a Lye.* For, saith he, [a] *It were a most fond interpretation to say, He killed him not that I may tell you*

[a] *Ineptissima interpretatio esset, non occidit, ut dicam.*

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or (as our Equivocators use now a dayes to speak) *he killed him not, so as I may tell you.* And hee giveth a further reason hereof; [b] *because deeds have no immediate relation to this word, [that I may tell it] as the word [I know] and other such words of sense have.* And in his Book *de Iustit. & Iure*, disputing the like question, whether a man being questioned concerning his own Act, may by Ambiguity elude the question; hee resolveth, *It can no way be defended, that he may lawfully say, that he did not doe it*: and hereof he giveth this reason; [c] *Because this speech [I did*

b *Quia facta non habent ordinē immediatum ad hoc quod est, dicere, sicut scire & alia verba sensationum.* Soto ibid. pag. 271.

c *Quod liceat ei dicere se non fecisse, nullatenus est sustentabile.* Soto de Iustit. & Iure, l. 5. q. 6. art. 2. prope finem.

d *Quoniā, Non feci, nullo modo amplecti possum, Non feci, ut dicam [facere] enim non habet eandem connexionem cum eo, quod est ni dicam, quam habet [scire.]*

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not doe it] *cannot* reco
this sense; *I did not* de
to tell it, *or that I may* te
&c. His meaning in m
plaine words, is this; t
the *Priest* might truely
in the case proposed,
know not that Peter di
Iohn; because he m
reasonably understand
thus, or with this re
ction, *I know it not o*
Confession. And of such
knowledge, the Judge
supposed to aske, and m
do usually understand
Priest to speak. But t
Priest might not say wit
out telling a lye, *Peter*
not kill Iohn; because, t
restriction cannot witho
absurdity, be applyed
those words; and conse-
quently

quently, these words could not be so understood by the hearers. A fourth case may be added, and with that I will end. Suppose a guilty person [illegible] against order of Law examined by a *Iudge*, whether he have committed such a crime, which indeed he hath done, but is not in this case bound to answere him: suppose (I say) hee be inforced to answere, may he truely say, *I did not doe it?* And *Adrian's* resolution of the doubt, was; that in such a case, [a] *he may truely answere, according to the opinion of all Schoole-Doctors, that he knoweth nothing of that fact, or at least,*

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[a] *Tutò est secundùm omnes Doctores respondere, quòd nihil de facto illo nouit, vel certè, quòd non fecit.* Adrian. in 4. de Sacr. Conf. resp. ad 2. prin. pag. 143. col. 4.

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least, that he did not
And his reason is, bec
in this answere, he is
posed to speake
knowledge of the fact,
may lawfully discover.
Soto replyeth again,
know not who all those
ctors are, that
speaketh of: I confes
have read none of that o
nion. And he adde
That meaning, in whi
Adrian interpreteth the
words, is a most forced
violent sense.

Thus Soto declareth
owne opinion, and the
pinion of other Schoo
Doctors and Casuist
that time, in these an
ther cases of like na
And the like doth

Genesi

b De scientia, ex qua ei liceat revelare.

c Nescio qui sint illi omnes Doctores: fateor me nullum legisse. De Secreto. q. 13. conclus. 4. pag. 273. v. etiã de Iustit. et Iure, l. 5. q. 6. art. 2.

d Sensus ille violentissimus est, &c.

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Geneſius Sepulveda, another learned man of the ſame nation, and about the ſame time. For having heard ſome defend ſome ſuch like *Equivocations* and ambiguities, he undertaketh to prove, and that by the teſtimony of ancient *Divines*, that in *witneſſe-bearing* (for thereof he doth in particular intreat) a Witneſſe may not, *arte verborum*, by cunning words, deceive the *Iudge*; but that he is bound to ſpeake plainely, and according to the meaning of the *Iudge*, who aſketh the queſtion. And of the contrary opinion, he ſaith. [c] *None ancient and renowned Divine that*

[c] *Nemo vetcrum & nobilium Theologorũ quod equidẽ ſciam, affirmavit.* Sepulv. de rat. dicend. teſtim. cap. 17.

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I know did affirme it to [illegible] *lawfull.* And in the Pre-face to that Booke, he saith, that while he was at *Rome*, he met with one, who maintained this opinion, which he calleth [f] *agreeable to the Determinations of some young or late Divines*: and when he came backe againe into *Spaine*, that *præter spem*, contrary to his expectatiõ he found some of their learnedest Divines, maintaining, & instilling into their Students hearts and eares, [g] that opinion which was condemned by the ancient and chiefe *Divines*. And, Chap. 15. he sheweth who they bee, whom he calleth

[f] *Quorundam junio-rum Theologorum de-cretis con-sentaneam.*

[g] *Illam veterum ac summorum Theologorũ consensu damnatam opinionem.*

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calleth ancient *Divines*; and that is in his owne words, *those which lived before our and our Fathers dayes, such for example sake, as Thomas Aquinas is.*

h *Nostrâ & patrum memoriâ superiores, qualis est* Aqui. Thomas.

Out of which testimonies and sayings of these two learned men (the one of which was *Confessor* to *Charles* the fifth and the other his *Historiographer*; and the one flourished about the yeare 1560. as *Possevin* saith, and the other died in the yeare 1572, saith the same *Possevin*, out of these their sayings) I gather and observe these things.

1 That in the dayes of these two learned men, which was about some 60

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yeares agoe, there was little or no speech of any *Equivocation* by *mentall reservation*, or of any such *mixt propositions*, as the Romanists now fancie. This I gather, first, because *Soto*, in oppugning these ambiguous Answeres and speeches allowed by some *Schoole-Doctors* of that time, doth no where (to my knowledge) charge them with any such opinion, or ever labour to refute it. Which (considering the argument that he had in hand, and the diligence that he used in handling of it, and clearing of all doubts that belonged unto it) no man may with reason imagine that

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that he would have forborne to doe, if those times had given occasion of disputing such a question. Secondly, the same learned man, in oppugning that liberty, which others did grant, doth still overthrow or cõfute their opiniõ, because the interpretation and the meaning which they doe allow those answeres to be taken in by the speaker, are such as do not agree to the use and signification of the words spoken, nor cannot be applied to them, without incongruity and absurdity. By which reason of his, he implieth, that these *Divines* meant no other ambiguity, or inter-

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pretation, or meaning, in thoſe anſweres, then ſuch as they thought the words in that caſe in which they were uttered, might beare. Or elſe his reaſon had beene inſufficient and fooliſh; which yet he ſuppoſeth to be ſuch, as that his adverſaries could not diſlike as impertinent, if the thing which he urged were true. Thirdly, the ſame Author doth ſtill ſo ſet downe his opinion, that in the caſes propoſed, and others of the like nature, he alloweth any ambiguity or Amphibologie, *which the uſe of the ſpeech can beare without a lye*, as in expreſſe words he explaineth himſelfe;

Quam uſitatus ſermo citra mendacium ferre poſſit. Soto de Iuſtit. & Iure l. 5. q. 6. art. 2.

selfe, but refuseth and condemneth all such, as is not noted and implied in the words. Fourthly, *Sepulveda*, he also disputeth against those, who think themselves not bound in the cases propounded to answer according to the common meaning, and acception of the words: and confuteth them, who hold it lawfull simply to denie the crime truely layed to their charge, although they *purposely speake some other thing in their minde, which the Iudge, taking their words in the common meaning, understandeth not*: Chap. 17. and throughout the whole Booke. But yet I have not

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obſerved in all that Book any ſpeech, in which he mentioneth *a mixt propoſition*, a *mentall Equivocation*, or an ambiguity made by a *reſervation*. Againſt which opinion, (if there had then appeared any ſuch to the world) he might have diſputed with more probabilitie and ſhew of ſubſtantiall reaſon. But he no where (as farre as I can obſerve) eyther refelleth or mentioneth any ſuch opinion among theſe late and punie Divines. For whereas in the place laſt cited, he hath theſe words, *though purpoſely he ſpeaketh ſome other thing in his mind*, that maketh nothing, as I think,

Etiamſi ex induſtria aliud præter ea mente loquatur.

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think, for the *mentall reſervation*, which our *Equivocators* have deviſed. For he meaneth nothing elſe, but that the ſpeaker doth frame in his minde, another ſenſe and meaning of his words, then they in the common underſtanding of men do make, or then the *Iudge* according to the common underſtanding doth take them in. And therefore thoſe very Schoole-Divines, whō he and *Soto* do refute for going too far, and allowing too much liberty, yet goe not ſo farre as our now Jeſuits do, who build all upon a fancied *reſervation* of their own framing, no way included in the

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words ſpoken. Fiftly, ſay that thoſe Divines, whom theſe learned men do refute, did maintaine ſuch a *mixt propoſition*, and *mentall reſervation* as our *Romaniſts* do ſtrive for: yet *Soto* ſaith, that he had read no Schoole-Doctor, who allowed ſuch a fancie as *Adrian* imagined, which yet by a *reſervation* of a Jeſuit, might eaſily be ſolved. And *Sepulveda*, when he came out of *Italy* into *Spaine*, thought it ſtrange, that he found *Divines*, who contrary to the meaning of all the *Ancients*, did allow that opinion, which he there refuteth. And therefore if we ſhall ſay, that the *Divines* againſt

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againſt whom theſe men wrote, did hold this *Equivocall reſervation*, yet it was then a novell opinion, lately ſprung up, ſuch as *Soto* had read in no Schoole-Doctor of former time, and ſuch as *Sepulveda* did marvell to finde ſet on foote in his owne Countrey, where he lived. But, as I ſaid, theſe learned men did not know of any ſuch opinion riſen up at that time. And therefore in thoſe dayes either this *Art* was not yet found, or if it were, it was rather whiſpered in corners, then publiſhed in Schooles.

Secondly, I gather out of theſe learned mens

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writings alleadged before, that *Schoole-Doctors* about that time, allowed and gave liberty for such ambiguities, as in opinion of these men, and in trueth the words could not beare: and therefore their interpretations were forced and *violent*, and such as could not free their speeches from being *lyes*. This without further deduction, is evident by the words before cited.

Thirdly, I observe, that these hard and harsh *Equivocations*, by some *Divines* then allowed, and the violent constructions that they made of the words, were the newly taken up, and

and were unknown to the elder and more judicious *Schoole-men.* Cap. 2.

And out of all this, I leave it to the judgement of the learned Reader, whether I may not upon good reason inferre; that therefore in all probabilitie, the later sort of *Schoole-Doctors*, by the hard *Equivocations*, which they allowed, did give occasion and layd grounds for this *Iesuiticall Art* of *Equivocation*, though at that time themselves did not think of it. For, may it not hence be reasonably conceived, that the progresse and proceeding to the framing of this *Art*, was on this manner? that

first

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first of all, and in elder times, there was nothing, but *simplicitie* in their Oathes and answers; or if any *ambiguitie* was allowed to be used, it was, but in some such sense, as the *circumstances* of the persons, time, place, and occasion, did put upon them, and that according to the intention of publike Laws, and the reasonable construction that the Hearers might make of them: and that afterward they allowed *violent* constructions, and such as the words, together with the *circumstances*, could not beare, in any reasonable mans understanding, but such as the Speaker, in his minde

did

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did fancie to be agreeable to that buſineſſe and occaſion. And laſtly, that this over-bold liberty in thē, in framing ſuch a ſenſe, as the words in reaſon and congruitie could not beare, made way to fine wits following after, to adde ſomething to the former invention, and to frame a ſenſe of words ſpoken, which they acknowledge not to be ſignified by them, but made up by a *Reſervation* in their owne breaſt, ſuch as themſelves would pleaſe to fancie, what ever it were, either pertinent to the buſineſſe, or as farre different from it, as the *falling of the skie* is dif-

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different from the *payment of money*. But this will appeare yet more plainely, if it be considered, that *Navarre*, [a] who lived at the same time with *Soto* and *Sepulveda*, but wrote after them, and when they were dead, doth from the opinion of those Divines, and in speciall from the opinion of *Soto* also, and from his sayings, labour to inferre and prove the lawfulnesse of the *Iesuiticall Equivocation*; because (as he saith) there is the like reason of them both. How truely he infereth his Conclusion, from the sayings of *Soto* and the rest, I dispute not; I onely note in his course of disputation,

[a] Navar. Com. in c. Humanæ aures, q 1. nu. 4. & nu. 8. & 9.

putation, that he taketh their assertions for a ground to prove his owne by. And that sheweth that those former Writers gave occasion, &c. And thus I have declared my second Assertion concerning the originall of this new Art. Cap. 2.

3 The third is, that whosoever wit devised it, yet it seemeth to me most probable, that it received the first life and credit from the See of Rome, and the Roman State. My reason is from these grounds.

1 Doctor *Navarre*, who (as *Persons* saith, *Mitig. cap.7. num.41. pag.301.*) *is held to be one of the most li-*

berall

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berall and largeſt in admitting Equivocations both in words and oathes, was thought a fit man to be the Popes *Reader of Caſes* in Rome. And if I miſtake not, he was the firſt that broached this *new art*. For he read at Rome not long after the time of *Soto* and *Sepulveda*, who (as before was noted) had not yet heard any thing of this *art*. And there he read and framed that [a] Commentary, in which hee teacheth this *myſterie*, for the inſtruction of the Jeſuits Colledge, and dedicated the ſame unto *Gregorie* 13. the preſent Pope: which may breede ſuſpition, that the Pope was well pleaſed with

[a] Præfat. ante initiũ Commentar. in c. Human. aures.

with this new deuiſe of *Navarre*, of whom hee made choiſe to be his publike *Reader of Caſes*; and who, while he was imployed in this ſervice, did perfect that art, and from whoſe Readings the very Jeſuits themſelves may ſeeme to have borrowed the grounds of that Doctrine, which afterward they poliſhed with great dexteritie and care. Cap. 2.

Secondly, In *Queene Elizabeths* time, there was a Treatiſe found out, which before was in the ſecret keeping of Jeſuits or Prieſts: in which beſide the reſolutiõs of *Navarre*, were cõtained ſundry inſtructions & directions given

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ven by *Sixtus Quintus*, for the practising of this mysterie of *Equivocation*. Which, if the Reader be desirous to know more fully, he may reade a Relation thereof set downe by [a] a most reverend and learned *Prelate*.

Thirdly, I finde that *Emm. Sà* in his *Aphorisme* v. *Mendac.* had given his opinion concerning this *Equivocall reservation*, in this manner: that in a case, [b] *where a man is not bound to reveale the truth according to the intention of the demander, some say, that a man may answer by understanding or reserving something in his minde, as that it is not so, to wit so, as that he*

a G. Abbot in the Præface to his Six questions. cap. 1. pa. 7, 8. &c.

b *Quidam dicunt, — posse respondere aliquid subintelligendo, ut non esse sez. ita ut ei dicere teneatur: vel se non habere, scilicet ut ei det. At alii id non admittunt, & fortè potiori ratione.*

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is bound to tell him: or that he hath not such a thing, meaning, that he hath it not to give it unto him. But others admit not of this kinde of answere, and perhaps, upon better ground and reason. Thus he gave his judgement of this poynt; and so the Booke passed in the Low Countries, and with approbation and cõmendation of *Silv. Pardo*, the Inquisitor and Censor there, and was printed at *Antwerp* 1599. But when it came to be perused, and reviewed at *Rome*, the Censor there, *Io. Maria*, Master of the *sacred Palace*, he purged the Book, & put out the last words, which were, [c] *And perhaps upon*

c *Et fortè potiori ratione.*

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upon better reason. In which words *Sà* had signified that hee inclined to the opinion, who disliked *Equivocating* by *reservation.* And hence it appeareth, how acceptable and welcome this Doctrine of *Equivocation* is in the Popes *Palace.* For where as F. [d] *Persons* saith, that in the last Edition of his Booke at *Rome* 1607. the *whole last sentence was left out, as though he had changed his opinion;* and [e] *it seemeth that Emm. Sà did afterwards change his opinion:* it is but a trick of juggling, such as this Father often useth to delude his Reader with. For *Sà* died, as [f] *Ribadeneira* reporteth, in

[d] Sober Reckon. cap. 4. nu. 76. pa. 276.

[e] Ibid. nu. 80. p. 279.

[f] Ribaden. Catalogo Scriptorũ Soc. Iesu. in Eman. Sa.

Ca.2p.

n the yeare 1596. eleven
eares before this edition
f *Rome*, and three yeares
efore the impreſſion of
Antwerp, being then above
threeſcore and ten years olde.
And if *Sà*, after ſo many
eares deliberation, had
hanged his opinion, how
ame it about that that
hange was not ſeene in
he *Antwerp* Copy, which
as printed 3. yeares af-
er he was dead? Beſides,
he Edition of *Rome*, re-
rinted alſo at *Colone*, *An.*
612. doth profeſſe, that
hat Booke was purged by
Ioan. Maria, the *Maſter of*
he Palace, and not that it
as corrected or amen-
ed by *Sà*, the firſt Au-
her of it. Further, *Perſons*
giveth

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giveth no one piece of a reason, by which the Reader may imagine, that *Sà* did ever change that point. And therefore, this is but one of *Persons* usuall tricks of fittening, with which his Brethren of the secular Clergy do so often charge him.

Now these considerations layed together, make me think it very probable, that this *Art* received its life from the *State and See of Rome*. But if any man can shew me, where it might rather have its first ground, I will willingly yeeld to him; and be thankfull to him, that can and will discover the Spring, or Well-head where

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whence first flushed forth this muddy *Nilus*; so fertile of *Crocodiles*, I meane of this sophistique *Crocodilites*, whereby unwarie men are over-reached and caught.

4 My fourth Assertion is; It is observed by learned men, that whosoever was the Author, yet the Jesuits, especially those of our *English Nation*, have been the chiefe Abettors, Defenders and Polishers of this *Art*. For proofe of this, I will set downe the words of some learned men. The [a] learned Gentleman, who wrote the *Relation of Religion*, speaking of false news, frequent at *Rome*, for advantage

[a] Europæ Speculum, pag. 102.

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vantage of their Sect, addeth *that he found by observation, & judgemēt of some wise men, that the Iesuits were the Masters of the Mint, and that all those coynes were of their stamp*; and, *that the Iesuits were noted by some of their own friends, to be too hardie Equivocators, and their Equivocations too hard.* And *Hospinian* [a] having cited many testimonies of Jesuits for this Art, concludeth that *thereby it is evident, that many Iesuits with great care have explained and defended it,* [b] *that not without cause they are commonly thought to be the Authors and Inventors of it.* Adde hereto that which the

a Histor. Iesuit. l. 4. cap. 2. pag. 228.

b *Vt non immeritò Autores & Inventores ejus esse vulgò dicantur.*

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the learned *Casaubō* observed, who was well acquainted not onely with the writings of all sorts of Jesuits, but with the proceedings and dealings of our English Jesuits also. He telleth *Fronto Ducaus*, a learned Jesuit, [c] *It is a cleare case, that many Divines of your Order have explained and maintained that Art: but they which have especially polished it, I finde to be English men.* Yea and their owne Brethren, the Secular Priests, lay the overbold use of *Equivocation* in their dish. [e] *For so famous* (say they) *and so notorious are their Equivocations, & so scandalous, that the very Protestants take notice*

c *Constat multos vestri ordinis Theologos eam artem magnâ curâ, & explicuisse & asseruisse. Sed qui præcipuè Æquivocationem excoluerint, eos video fuisse Anglos.* Casaub. Epist. ad Front. Ducæum, pag. 168.

e Reply to Father Persons Libell, fol. 22. & 23.

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thereof, &c. and, *such jugglings, and shiftings of late have beene used by them, that not onely Protestants, but also Catholiks, yea Priests can scarse tell when they speake sincerely, when otherwise.* And a little after, *Howsoever this kind of dealing may seeme excusable unto them, under the name of honest Equivocation; sure I am, that few honest men will excuse it from dishonest lying.* And Master *Watson* [f] calleth it *the Iesuits rule of swearing and forswearing in a contrary sense and meaning;* and [g] *a shift, which they call a lawfull Equivocation.* And againe, he [h] calleth these Equivocations, *their absurd paradoxes*

[f] Quodl. 2. art. 6. pag. 39.
[g] Quodl. 3. art. 4. pag. 66.
[h] Quodl. 2. art. 4. pa. 31

doxes of Equivocation. And the like ſpeeches may bee found in divers other places of the Prieſts bookes. By all which it may appeare, that learned men on both ſides, not onely among the Proteſtants, but alſo among *Popiſh Prieſts*, have noted this deviſe eſpecially in the *Ieſuits*: which may be reaſon enough, (beſide that which is to be found in their owne writings) to make any ſober man reſolve, that the *Ieſuits* have had their fingers chiefly in this new deviſed *Art*. And reaſon may perſwade the ſame to be moſt likely; becauſe the *Ieſuits* are an Order con-

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secrated & devoted from their very first birth to the *Popes* will, to doe what may serve his turne. For so the *Iesuits* themselves, who published *Sanchez* Moral work, do professe in the Epistle Dedicatory to Pope *Gregorie* 15. [a] that their first founder [b] *did make himselfe and his Order or Societie vassals to the Popes command, in a new and unheard-of manner.* And therefore if the *See and State* of Rome, did (as before I shewed) give life, and credit and authoritie to this *Art*; then, in reason it must be conceived that the *Iesuits*, who by their first institution are created the Popes

vassals

[a] Prefixed before the second. tome.

[b] *Se suamque Societatem Pontificiis imperiis more prorsus novo mancipavit.*

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vassals, to serve at his pleasure, and to doe his will, would be the most forward in the rank, to uphold and maintaine with all their wit, this deare Childe of the Popes owne breeding. And yet when I conclude that the Jesuits are the most forward, and the men that have polished this Art, my meaning is not, either to include all of that Order within this compasse, or to exclude all others not of that Order from it. For first among the Jesuits, *Becanus* doth disclaime it, as [c] being not taught *by the Jesuits*, and *unlawfull to be practised by any*. Wherein hee saith well

[c] Manual. Controv. l. 5. cap. 21 & Opusc. Theolog. tom. 1. Opusc. 17. in Respons. ad Aphoris. 13, 14, 15, 16. & tom. 2. Opusc. 1. in Append. de fide Hær. servandâ in exam. 4. propositionis.

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well, that it is *unlawfull*; but ill, that it is not taught by the *Iesuits*. For their Doctrine this way is so cleare, and so open to the view of all men, that *Bessus* in denying it, must needs either use the Art of *equivocatiõ*, which himselfe condemneth, or else tell a flat and downe-right lye, which is not much better. And the like may be noted in the writings of some other Jesuits, who deny and renounce this devise. But they had best keepe themselves from Rome: for if they come in the *Censors* hands, it is to be feared he will deale with them, as he hath done with their fellow *Sa-*

al-

already; that is, circumcise their lips, and teach their pens to speake the *Roman Language* more purely. Secondly, among those that be no Jesuits, we have experience and examples good store, of them who have learned this *Art*, and maintained it as stiffely, as the best Jesuit can. In which number, I may place Doctor *Norrice*, who being apprehended in *Oxford*, denyed himselfe to be a *Priest*, and afterward in prison did defend it by this sleight of *Equivocation*, and that he maintained to be lawfull, by the example of our blessed Saviour, *Mar.* 13.32. *But of*

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that day and houre knowe
no man; neither the Son,
&c. and *Iohn* 7.8. *Ego non*
ascendam, &c. For so he
then alledged the place, as
F. *Persons* also doth, against
both the *Greek*, and their
owne approved *Latin*: in
expounding, and apply-
ing of which Texts to his
purpose, how weakely he
behaved himselfe, he may
now be pleased to call to
his remembrance: that as
he braggeth of his victo-
ries over other men, so
for his humiliation, he
may sometimes call to
minde his owne infirmi-
ties. And that perhaps
may stand his soule in as
good stead, as the meritо-
rious forbearing of *Equi-*

vocation,

vocation, when he might lawfully use it: which (as F. *Persons* saith) may increase his Crowne and merit in heaven. Cap. 2.

But in earnest, he shall doe well, if in the next edition of his Antidote, he place this question of *Equivocation* among the rest of his Controversies, and tell us in good sadnes, what, after so many yeares more, he thinketh of this Point. But in the meane while, the Reader may understand, that Doctor *Norrice* is not the onely man that joyneth with the Jesuits in the practice and maintenance of this *Art*. For in this small Treatise may be seene

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divers testimonies for it, out of other Writers. And the secular Priests, though they charge and upbraid the Jesuits with a *nimium*, too often and too bold a practice of it, yet themselves do allow it, even when they shew greatest opposition against the Jesuits. So Master *Watson* [a] speaking of *Equivocation*, as *a shift* which the Jesuits use; saith, that *though there be no question to be made of it, but that in some sense it may be lawfull, &c.* In which place, the summe of that, wherein he sheweth his dissent and dislike of the Jesuits, (for his own words are too many to be set downe in this place)

[a] Quodlib. 3. art. 4. p. 66, 67.

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place) is in these two things: First, That the Jesuits do allow *Equivocation* in a case, wherein he thinketh a man is bound to speake the plaine truth. And secondly, that *they do hold, that they may not onely to their adversaries* (to Protestants) *but even also to any Catholike Magistrate, yea to the Pope himselfe, answer one way, and meane another.* And to like purpose, the Author of the Replie to *Persons* Apologie, being to answer for Doctor *Bagshaw*, whom *Persons* had reproved, as denying the Doctrine of *Equivocation*; saith that the Doctor, [b] *no doubt, knoweth in what cases doubt-*

[b] Cap. 17. in the very end pag. 331.

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doubtfull answers and Equivocations are to be made to curious questions: neither is it to be thought (saith he) *that he disallowed thereof but onely of the liberty, which is in the Iesuits and their Adherents, in all their dealings with other men.* By which it may appeare, that the difference betweene the Secular Priests and the Jesuits in this point, is not about the equitie and lawfulnesse of this Art, but about the liberty and large scope that the Jesuits take, to practice it among their owne Brethren, and before their owne Magistrates and Superiours, and in all their dealings. And surely, for

our owne experience; I cannot learne any thing to the contrary, but that our Tribunals and places of Judicature, our Bishops, Justices, and other Officers, who have to deale in their Examinations, yea and that our common sort of Christians who converse with them, do finde in their experience, that Secular Priests, and laie Papists of all sorts, doe jump with the Jesuits in the practice of this Art. Notwithstanding, if any among them, which call themselves Catholiks, do renounce and disclaime it, as well in deedes as in words; I am so farre from fastening any imputation of Cap. 2.

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of disgrace upon them for this iniquitie of their brethren, as that I wish and pray they may goe on, to forsake and abandon all other the abominations and errors of the Roman Church. But (to draw toward an end in this Point) all things considered, my Conclusion commeth to this head; That this *mysterie of iniquity* spreadeth farre and neere in the Papall Kingdome, having received authority and countenance from the very *Roman See*, and finding entertainement and acceptance among all inferiour sorts: but yet the Jesuits are they that have chiefly polished it, and

and most boldly practiced it; and among the Jesuits, our *English-men* (be it spoken to the credite of our Nation) do beare the bell away. And from hence the Reader may see why our Divines do usually ascribe this Doctrine to the Jesuits: and consequently what we have to answere to *Becanus* his question. For [a] *I desire to know* (saith he) *why you call this Art of deceiving, Iesuiticall Equivocation*: and our answere is ready; We call it *Iesuiticall*, because men of that order, have beene the chief Abettors and polishers of that Art.

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a *Quæro cur hanc fallendi artem appelles Aequivocationem Iesuiticam.* tom. 2. Opusc. 1. in Append. in examinatione 4. Propos.

CHAP.

CHAP. III.

Of the matter or object of Equivocation, or in what cases it is allowed by the Patrons of it.

For the matter or object, about which this Art may be exercised, P. *Persons* [a] seemeth to except two cases, in which they hold it unlawfull to equivocat. First, *In matters of faith*: and secondly, *in buying and selling, in common conversation and humane traffique, to the hurt or prejudice of any*. But this is

[a] Mitig. cap. 7. nu. 7 pag. 277. & cap. 10. nu. 23. pag. 424. & ca. 11. nu. 31. pag. 460. & cap. 13. nu. 2. p. 547.

is but another trick of his jugling, by which he would bleare the eyes of his Reader; and make the world beleeve that they use no *fraud*, either in *matters* of *Religion*, or in businesses wth their neighbours, so that *any body should be hurt* or beguiled by them. For first, where he saith, that they may not use *Equivocation* in *matters of faith*, perhaps in this saying he doth *equivocate* with us: and meaneth; that we may not so use *Equivocation*, as to deny any point of *faith*. But that in handling and dealing about *matters of faith*, it may be lawfull with them to use this Art, there are

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are good proofes from their owne Writings beside all the experience of their practice. For F. Persons saith, that [b] *in matters of Religiõ, it belongeth to the faith of the hearer, to seeke the speakers reservation for his better assurance.* Which but a slender comfort to poore Christian, who has as good seeke a *Needle* in a bottle of hay, as a *reservation* locked up in an *Equivocators* minde: but here it followeth that he alloweth *Equivocation* in *matters of Religion.* Againe, the same F. Persons telleth us, that [a] *no man can deny, but many facts & cases may fall out concerning matters of Religion, not tending*

b Mitig. ca. 11. nu 23. pag. 454.

a Mitig. ca. 13. nu. 3. p. 548.

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to *Confession* (*especially in time of persecutiõ*) *wherein a man may, or perhaps also must by obligation use equivocall speeches.* Here he granteth, that by their principles, it is an undoubted conclusion, that in cases concerning Religion, a man may equivocat, so the case bee not such, as tendeth to *Confession*; i. as I understand it, if by equivocating he do not seeme to deny the Roman faith, which at such times, they hold it necessarie for their Children, without any tergiversation to confesse. But elsewhere he unfoldeth himselfe a little more plainely, when he saith of Equivocation,

that

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b Sober Reckon. n Append. nu 25. pag. 687.

[b] *that it may not be* [u]*se* *matters of Religion,* [a] *Confession of our Fai* *required.* For this im[p]eth, that where Confe[s]on of faith is not requi[r]ed there it may be law[f]ul enough to equivocat. [B]ut evident and cleare [i]t that the [c] Jesuit ma[r]ter our blessed Saviour equivocat in sundry [m]atters of Religion, and th[e]y would perswade us, [t]o by his example, we [m]ay doe the like. As for [e]xample, he did equivo[c]ate when he said of the [d]ay of Judgement, [d] *Of t* *day and houre knoweth* *man, nor the Sonne,* [e] And when he said of h[i]mselfe, [e] *I judge no* [m]

c Mitigat. cap. 9. nu. 25. & seqq.

d Mar. 13. 32.

e Iohn. 8. 15.

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e Jesuit, saith, that this eech *without a mentall ervation is false*, and *can- stand; for that it should contrary to many other ces of Scripture* : and ould imply a deniall of hrists office to be our dge. He proceedeth to her examples, and tel- th us, that Christ did quivocat about the Sa- rament of Baptisme, hen he said, [f] *He that all beleeve, and be bapti- ed, shall be saved* : and a- out eating of the flesh of Christ, [g] *If any man shall ate of this bread, he shall ive for ever* : and about Prayer, when he said, [h] *If e shall aske any thing of my Father in my name, he will give*

f Mar. 16. 16.

g Ioh. 6. 51

h Iohn. 16. 23.

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give it you. Now the poi
here ſpoken of, and
thers of like nature,
which the Jeſuit finde
Equivocation to ha
beene uſed in Scripture
are, I trow, *matters*
faith and Religion. A
hence it followeth, th
Equivocators muſt eit
confeſſe that they abu
the world in alledgi
theſe and ſuch like Te
to prove and uphold je
ſuiticall Equivocatio
which is not there mean
or that they hold th
Equivocations to be la
full, and ſufficiently wa
ranted, even in princip
matters of Religion, ſuch a
are Chriſts office of jud
ing, the doctrine of
Sa

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Sacraments, and prayer in Christs name. In the first place then, when *Persons* excepteth *matters of faith* from the practice of *Equivocation*, he mocketh his Reader with generall speeches, when he meaneth no such thing; but onely that men may not *equivocat*, by denying in words their beleefe of *the Roman faith*, or some such like. Secondly, where *Persons* saith that they allow not *equivocation* in *common conversation*, *in buying*, *&c.* it may be observed that *Navarre*, [a] the famous *Reader* in Rome, doth highly commend this Equivocation as a *singular* point of *Doctrine*,

a Comm. in c. Human. aures q. 3. nu. 13.

b *Per hanc doctrinam singularem possumus evitare innumera peccata, &c.*

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ctrine, by which we ma
void innumerable
which we committ by
ing and affirming wi
this mentall reserva
with which if the w
spoken were joyned,
would become true.
he explaineth and
firmeth thus; [c] We ar
and demanded ever
whither we goe, wha
have eaten, how much
ney we have, or hav
rowed, or have given,
letters and news we ha
ceived, what we have w
& related, what such
a man said to us, wha
know of such or such
and many hundred like.
all which (saith he) w
might answere wit
fin

[c] Passim enim interrogamus, Quò vadimus, quid comedimus, &c.

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sinne, d by understanding somewhat in our mindes, which may make that true, which we affirme, and that false, which we deny: As for example, when a man asketh of us money, or a Booke, or news, &c. if we answere him, I have them not, or I know them not; understanding, e so as I am bound, or, as it is convenient to doe it, or give it, or to speake and make it knowne. The like is affirmed by a Emm. Rodriquez who alledging this determination of Navarre, and transcribing also some of his words, addeth in the end, to shew how he esteemed this devise, b which Doctrine ought to

d Subintelligendo aliqua, quibus fient vera quæ asserimus, vel falsa quæ negamus

e Ita ut teneatur vel conveniat illi præstare, tradere, dicere. &c.

a Summa v. mendac. nu 4. pag. 385.

b Quæ doctrina debet notari.

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c De præcept. 2. §. 1. nu. 8. p. 49.

d Causam habeat non illam dandi.

e In communi loquutione interrogato de re, quam secretò servare expedit, licitum est dicere, se nescire, intelligendo, ita ut expediat dicere. Sanchez Oper. moral. l. 3. c 6. nu. 25.

f Mitigat. c. 9. nu. 81. & 83. pag. 403, 404.

be marked & observed. And *Fernandes* [c] in his *Examen* saith, that *if a man being requested to lend a thing to his neighbour,* [d] *have a cause or reason, why he will not grant or give it, &c. he may sweare by Equivocation, that he hath not such a thing.* And *Sanchez,* [e] *In common talk* (saith he) *if a man be asked of a thing which it behooveth him to keepe secret, it is lawfull for him to say, that he knoweth not, understanding so as that it is expedient to tell it.* And *Persons* [f] also thinketh it most just and necessary, if a man come to borrow money whom we may not deny without inconvenience; that we may

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then answer equivocally that we have it not; understanding, *with any minde to lend it*: or that we have it *not in our purse, &c.* Which instances and examples, if they be not *matters of common life and conversation*, I know not where to finde any. But it may be said, that *Persons*, when he excepteth matters of *common conversation in buying, &c.* he addeth, *to the hurt or prejudice of any*; as if he meant by that *restriction*, to leave a libertie of *equivocating*, even in *buying and selling, and humane traffique*; so it be without the hurt of any man: but then utterly to forbid it. And

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I grant, he addeth those words: but I cannot tell, whether he meant the vulgar Reader to conceive that meaning in them. Howsoever, there is a mysterie in those words, which [g] *Navarre*, (who useth to deale above-boord, and to speake more plainely) hath unfolded, when he calleth it, [h] *a reall and unjust hurt* or prejudice; by which he understandeth such an *hurt* as we may not doe to another, without sinne and injustice, and then, the meaning of this goodly Exception of *Persons*, will be this; that in *buying, and selling, and humane traffique*, and *common conversation*,

g In c. Human. aures. q. 2. nu. 12.

h *Verum & injustum damnum.*

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ſation, we may not *equivocat*, if thereby we do *hurt* any man *unjuſtly and unlawfully*: but elſe, if any of their Catholiques ſhould thinke that the *hurt* which redoundeth to one of us, is *lawfull* and *juſt*, that then they may freely delude us with their *amphibologies* & *reſeruations*, in what matter ſoever, and for what end they pleaſe, though it were for *maſſacring* of an aſſembly, or for *murdering* of a Prince, or for *blowing up of a Parliament*, or for the *invaſion of the* Kingdome by hoſtile and forrain forces. And ſo by this exception we are well freed from the feare of

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these deluding and *equivocating* spirits. Let us then dismisse *Persons*, with his shifting Exceptions, and enquire more particularly and directly what the cases be, wherein they do in sober sadnesse allow their Schollers to use the benefit of this *Art*. And for this purpose I finde two things said by them. First, that whensoever a man may lawfully keep silence, and say nothing, or whensoever he is not bound to reveale and lay open the truth, then he may lawfully equivocat, and use this sleight of amphibologie: be it a *matter of faith*, or a businesse of *commerce and traffique*, or

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or a point of *State*, or what elſe you will, it mattereth not to this purpoſe. For proofe of this, firſt take the reſolution of F. *Garnet*. He being priſoner in the Tower, and required to declare his opinion concerning this point, ſet downe his mind in writing, which is yet kept upon Record: & it was this,[a] *Concerning Equivocation this is mine opinion. In morall matters and common uſe of life, when among friends it is required of a man to ſpeake truth, then he may not uſe Equivocation, &c. But as oft as there*

[a] *De Æquivocatione ita cenſeo. In rebus moralib. & cõmuni uſu vitæ, quando veritas inter amicos requiritur, uti æquivocatione haud licet: id enim Societati hominũ magno malo cederet. Quare hoc remedio in iſtis nullus locus. Quoties verò de neceſſaria defenſione agitur, deque injuria aliqua evitanda, aut damno, aut de conſequendo aliquo non parvi momenti bono ſine ullo cujuſquam periculo, tum licita eſt Æquivocatio* Caſaub. Ep. ad Fronton. Duc. pag. 11.

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is occasion for necessary defense, or for avoyding of some injury or damage, or for obtaining some good of weight or moment, without the perill of any man, then Equivocation is lawfull. In which speech, Master *Casaubon* doth truely note by the way, that those words, *without the perill of any man*, are onely *added for a colour*, and to blind the simple with; as I noted the like before, in a like sentence of F. *Persons*. But the thing that I now note for this purpose, is, that he saith; *In common use of life, when it is required of a man to speake truth, then it is not lawfull to equivocat.* By which words he implyeth,

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plyeth, that where a man is not of duety bound to ſpeake or reveile the *truth*, there he may obſcure and hide it by this *Art*. The ſame F. *Garnet*, while he ſtood at the *Barre*, in fewer words, and plainer manner explaineth his meaning thus: [a] *No man may equivocat when he ought to ſpeake the truth, otherwiſe he may.*

To like purpoſe *Fernandes* [b] *A man may lawfully uſe it alſo, when he is juſtly or lawfully demanded, if he have a reaſonable cauſe not to anſwere according to the meaning of the Demander.* And *Heiſſius* the Jeſuit,

a Proceeding againſt Traytors, lit. u. 4.

b *Ea etiam uti licet, quum juſtè quis interrogatur, ſi detur rationabilis cauſa non reſpondendi ad mentem Interrogentis.* Fernand. Exam. de præc. 2. ca. 5. §. 1. nu. 8. pag. 49.

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c Non solum quum injuriosa est interrogatio, sed etiam absque culpa interroganti, sæpe non tenemur ad mentem ejus respondere, quandocunque scilicet Interrogans non habet jus imperandi responsionem, & Interrogato idonea minimeque levis illius denegandæ causa suppetit. Nam cui tacere licet, is præter quæsita, aliud quid cum Deo, Cœlitibus, aut secum loqui potest, seu vocali, seu mentali oratione — seu mixta, i. partim vocali, partim mentali. Heisl. Refut. Aph. c. 4. Aph. 3. nu. 117. p. 191.

c *Not onely* (saith he) *when the question is unjust, but also when it is without fault, we are many times not bound to answer him that asketh the question, according to his intention and meaning; and that is, whensoever the Demander hath not right to command an answer; and the Demanded hath a sufficient and not idle reason to deny it. For he that may lawfully hold his peace, may, passing by the things that are asked him, speake some other thing with God, the heavenly Spirits, or with himselfe, either by vocall or mentall speech, or by a mixt*

speech

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ſpeech, which is partly vocall and partly mentall. In theſe two laſt teſtimonies, the inſtãce is in a particular caſe, when a man is examined or queſtioned: but the ground on which they build their determination, is a *generall Rule*, that whenſoever a man may lawfully ſay nothing, then he may lawfully *equivocat*, and ſpeake by a *mixt Propoſition*; as appeareth plainely in the reaſon of *Heiſſius*, now ſet downe in his own words. And in a word, *Equivocators* ſay, that if [a] a man uſe *Equivocation* with *mentall reſervation*, he doth *not offend againſt the negative Precept*, which forbiddeth

[a] Perſons Mir. c. 10, nu 23. pa. 424. Greg. de Valent. tom. 3. Diſp. 5. q. 13. punct. 2 §. Ad. 2. Arg. Sanchez moral l. 3. c. 6. nu. 16. pa. 26.

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deth a man to lye; because, whatsoever hee speaketh in that manner, is a truth: onely he may offend against the affirmative Precept, if he doe then *equivocat*, when he is bound to utter and reveile the truth. And hence I inferre, that whensoever a man may lawfully say nothing, as not being bound to reveile the truth; then in these mens opinion, he may lawfully speake by *Equivocation*. And this is the first thing that they say for this purpose.

The second thing is, that [b] *there is just cause for using of Equivocatiõ, whensoever it is necessary or expedient*

b *Causa justa utendi his amphibologiis est, quoties id necessarium aut utile est ad salutem corporis, honorem, res familiares tuendas, vel ad quemlibet alium virtutis actum: ita ut veritatis occultatio censeatur tunc expediens ac studiosa.* Sanchez op. moral. l.3. c.6.nu.19.

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pedient for preserving of bodily safety, honour, household goods, or for any other act of vertue; so that the hiding of the truth may thē be thought to be expedient and honest. So speaketh Sanchez, meaning this rule of such an Equivocatiō as is joyned wth an oath, For elſe, c if there be no oath uſed, then honeſt ſport uſed for lawfull recreation, may make the uſe of Equivocation lawfull. But if there were an oath added, thē it is an evidēt fault, becauſe of the vaine and indiſcreet uſing of Gods Name. So ſpeaketh the ſame Author not long after. From

c Dum Sotus ait non eſſe culpam Amphibologiis uti joco, & in ridiculis, intelligo quando abſque juramento id fecrit. Tunc enim honeſtus ille ludus recreationis juſtæ causâ exercitus, honeſtum redderet, amphibologie uſum. At ſi juramentum adeſſet, eſt manifeſta culpa, propter vanam et indiſcretam Divini Nominis uſurpationem. Sanchez. moral. l. 3. c. 6. nu. 22.

which

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which words of the Jesuits wee may gather two things. 1 That an easie cause may suffice for justifying of *Equivocall* speeches, in a simple assertion without an oath. If there be no other cause but only for *merriment* and *recreation*, yet that is reason inough to make the use of *Equivocation* lawfull and *honest*. 2 That when other *Equivocators* doe require some kinde of necessitie or utility which may draw men to use it; they are to be understood of *Equivocation* joyned with an oath, and not when it is used in a bare and simple affirmation or negation: unlesse we may conceive

ceive, that ſport and merriment goeth with them for a matter of neceſſity or great moment. And indeed, this difference given by F. *Sanchez*, betweene *Equivocation* with an oath, and without it, hath reaſon in it, if we conſider their grounds and principles. For in affirmations and negations, there are two things required. 1 That no lye be told: for this is required by the negative precept of truth, as they uſe to ſpeak. And this fault, as they think, they avoid by their *art* of *Reſervation*. And ſecondly, that men conceale not a truth, when they are bound to diſcloſe Cap. 3.

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disclose it; for this is required by the affirmative precept of *truth*. But in an Oath, besides truth in the speech, there is a third thing required, and that is, that it be undertaken with judgement, that is to say, advisedly and with due discretion. Else, by swearing a truth *unadvisedly*, Gods Name may be prophaned. There is reason then for this difference which *Sanchez* maketh. And now by all this the Reader may see, that an easie cause is thought sufficient for the using of this *Art*. If it be for ease of the body, safety of a mans goods, preserving of his credit, &c.

then

then by their doctrine, a man may *equivocat* with an Oath: but if it be for *sport* and *merriment* onely, yet then it may be lawfull in affirmations and negations without an Oath: provided that it be such a case, in which a man may lawfully hold his peace, and be not bound then to disclose the *truth*.

By this appeareth in generall, in what cases they allow the use of this *Art*. But for fuller satisfaction of the Reader, and for more distinct conceiving of their meaning in this point; it will not be amisse to point out some speciall and particular Cases, in which they give expresse

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expresse leave for the practising of this sleight. And they be these, and such like.

1 *If a Priest, that hath heard another mans Confession, should be demanded whether such a one had confessed such a sinne unto him or not;—he may answer directly, that he hath not confessed any such thing unto him, albeit he had done so: yea, he may sweare also this answere of his, understanding and reserving in his minde, that the Penitent hath not confessed the same unto him, so as he may utter it.* These be F. Persons [a] words. And he saith they be agreeable to the minde of all Schoole-Doctors.

[a] Mitig. ca. 10. nu. 2. p. 407, 408.

2 I

2 [b] *If a Penitent be asked without a just cause, whether he have confessed such or such a sinne,* (which he had confessed to the Priest) *he may sweare he confessed it not, understanding, so as that he is bound to tell him.* So speaketh *Sanchez*, and citeth others of the same opinion.

3 [c] If a Judge *do against justice question* a Defendant, *and do not question according to order of Law*; the Defendant *may use Equivocation, and sweare according to his owne meaning*: that is, by a secret reservation kept in his minde. So saith *Tolet.* And *Sanchez*

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b *Vltimò*, Deducitur Panitentem temerè rogatum, an hoc vel illud peccatum fassus sit, posse jurare se non confessum, intelligendo ita ut teneatur illi explicare. Sanchez mor. l. 3. c. 6. nu. 44.

c *Si contra justitiam petit, et judicè eum non interrogat, potest uti æquivocatione, & jurare secundùm propriam mentem.* Tolet. de Instruct. Sa. l. 4. cap. 21. num. 10.

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saith the like, [d] When the Judge that questioneth, is not the lawfull Judge of him that is questioned, or is not his Judge in that particular case; the Defendant may use *Equivocation*. And the like he saith, *if the Judge be an Excommunicate person*. And the like [illegible] *Persons* doth largely confirme, [e] *When the Judge is not lawfull, or not competent at least in that cause, or proceedeth not lawfully*. In these cases, they think that a man questioned before a Magistrat, may upon his oath, by an *equivocall reservation*, deny that which he knoweth to be true.

4 [f] *If one doe Ignorantly*

[d] *Iisdem amphibologiis potest uti Reus, quando Iudex interrogans non est legitimus Interrogati judex, aut in hoc casu peculari.* Sanchez l. 3. cap. 6. nu. 27.

[e] Mitig ca. 10. nu. 11. and in the rest following.

[f] *Si quis hominem ignoranter, putans esse feram, occidat aut in propriam defensionem; potest de eo facto rogatus in judicio, id negare.* Sanchez moral. l. 3. cap 6. num. 29.

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kill a man, thinking him to be a wilde Beast, (a Deere for example;) or if he kill a man in his owne defence; he may being questioned of the fact, denie it upon his oath.

5. 8 When an unjust taxe is set upon a commoditie, if a man sell it for more, or maketh light waight, and scant measure, so that he make himselfe satisfaction for the wrong of the Tax, and yet sell his commodities worth the money; he being examined by a Iudge, whether he sold the commodity for more, or came short in his waight

g Quando taxa alicujus rei est injusta, si plus vendens, aut defraudans in pondere & mensura, ita ut sibi satisfaciat pro pretii injustitia, & reddat correspondentes merces pretio dato; potest hic interrogatus à judice, an pluris vendiderit vel defecerit in pondere aut mensura, id negare, affirmareque se pretio taxato vendidisse, & integrè pondus & mensurã addidisse, intelligẽdo hæc, ita ut pluris vendens aut deficiens in pondere aut mensura deliquerit. Sanchez moral. l. 3. c. 5. nu 29.

or

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or measure, he may deny it, and say, that he sold it for the price that was set him, and that he gave full weight and measure; meaning so, that selling for more, in comming short in his weight or measure, he did commit an offence.

6 [a] If a man be found slaine, with a Sword lying by him; and a guiltlesse person should be asked, whether that sword were his, or whether he passed that way at such an houre, (which things are true, and are inquired after as signes of that murder, which he committed) he may deny it.

7 [b] If a man have borrowed money, and paied it again, and be examined

a Si reperto cadavere, quis interrogetur, an gladius ibi repertus sit suus, vel tali horâ illac transierit, quæ vera sunt, & petuntur ab eo, tanquam illius homicidii indicia, quod verè non commisit, potest negare. Sanch. l. c. nu. 30.

b Ratione optima —docent eum, qui nummos mutuò acceptos solvit; posse à Iudice rogatum de mu-

the Iudge, concerning the money that he borrowed; he may ſweare that he borrowed not that money; underſtanding ſo as that he is now bound to pay it. And ſo a man may ſweare, that he had not ſuch money, which he had received; if through poverty he be excuſed from making payment, or if he ſhould be urged to pay it, before the day that it is due.

8 c If a Creditor have money owing him upon Bond, part whereof is payed unto him, but as much is due unto him ſome other way, for

tuo, jurare ſe illud non accepiſſe, intelligendo, ita ut teneatur id ſolvere. — Atque idem credo ſi tunc non teneretur ſolvere, eò quòd terminus, ad quem mutuum datũ fuit, non eſt impletus; vel præ paupertate excuſatur debitor à tunc ſolvendo. Sanch l.c. nu.31.

c Notò: deducitur Creditorem virtute Inſtrumenti publici exigentem coram Iudice debitum, — et ſi pars illius ſummæ debitæ ſoluta ſibi ſit, &c. Si Debitor reconveniat coram Iudice Creditorem, ut juret an pars illius debiti ſoluta ſit ſibi, poteſt jurare ſolutam non eſſe, intelligendo, ut modò non ſit tantundem ſibi debitum. Sanch. l.c.num.36.

which

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which he hath no Instrument to shew: if he be required before a Iudge, to swear whether part of that debt were payd him; he may sweare that it was not paid, understanding, so but that so much is now due to him some other way.

9 [d] If a man be sworne to promise marriage to a woman, whō otherwise he is not bound to marrie [the meaning is, if he be urged and pressed by a Iudge against reason, to make that promise] he may sweare, that he will marry her, though his meane is not, understanding within himselfe, If I be bound to doe so, or if afterward I shall like of it.

d Undecimò deducitur, ecadēm aliquam accipere in sponsam, quam ducere non tenetur, posse jurare se acceptarum, intelligendo in mente se, Si teneor, vel si postea placuerit mihi. Sanchez ibid. num. 39. Tolet. de Instruct. Sacerd. l. 4 c. 21. num. 11.

10

10 a *If a Woman, that hath played the whore, bee asked by her husband, whether she have committed adultery, she may sweare that she hath not done it, understanding within herselfe, so as I may or meane to tell you of it.*

11 b *If a man have contracted himselfe to a woman, and afterward make another contract with another, by words de præsenti: and being called before the Bishop, and there asked, whether he made such a contract de præsenti with this later*

a *Si virah uxore petat, an sit adultera, ista potest dicere, Non sum; (quamuis verum fuerit eam adulterium commisisse) intelligendo, ut tibi revelem.* Tolet. Instruct l. 4. c. 21. nu. 11. & mch. moral. l. 3. c. 6. nu. 41. Persons mitig. c. 10. nu. 37. pa. 436.

b *contraxit quia matrimonium per verba de præsenti, qua de re postulatus coram Episcopo potest adhibito juramento respondere, non se contraxisse per verba de præsenti, servata sibi clausula, ita ut matrimonium fuerit.* Treatise of Equivocation, allowed by Blackwell and Garnet, cited by D. Abbot Antilog. cap 2. fol 13. and Casaub. Epist. ad Front. pag. 115.

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woman, *he may sweare he did not, understanding, so as that it is a marriage.*

12 [c] *If a man be requested to lend money*, when he is not bound to lend it, *though he have the money by him, yet he may sweare that he hath it not, understanding within himselfe, so as that he will lend it him.*

13 [d] *If a man come from London in a time of infection, to Coventrie, where*

c Decimoquintò deducitur, eũ, à quo mutuò pecunia petitur, quã revera habet, posse jure jurando affirmare, se eam non habere, intelligendo intra se, ut mutuò det. Sanch. moral. l. 3. cap. 6. nu. 43. & Navarr. Com. in c. Human. aures, q. 3. nu. 13. Persona mitigat. cap. 9. nu. 81. pag. 402, 403.

d Londini quis sæviente ibi peste, proficiscitur Coventriam, quem magistratus de urbis suæ incolumitate solliciti, diversari ibi non patiuntur, nisi prius juret se Londini nuper non fuisse, non inde venisse; jurare potest non se venisse Londino, tum hac reservatione mentis, ita ut infectus non venerim. Treatise of Equivocation. apud D. Abbot Antilog. c. 2. fol. 13. The like is said by Sanchez moral. l. 3, c. 6. nu. 35. by Tolet. de Instruct. l. 4. c. 11. num. 12. by Navarre Enchirid. cap. 12. nu. 19.

he cannot be admitted to lodge, unlesse he will sweare, that he came not lately from London; he may sweare that he came not from London; reserving in his minde, so as that I am infected with the plague, if upon good reason he think that he is not infected.

14 [c] If a man in common talk be asked of any matter which it behoveth him to keepe secret, he may lawfully say, that he knoweth not; understanding, so as it is behoovefull to tell it: or with any other reservation that he will imagine.

15 If a man [f] who is exempt from paying of custome, be asked whether he bring in any thing, he may

c In cõmuni loquutione interrogato de re quam secretò servare expedit, licitum est dicere se nescire, intelligendo, ita ut expediat dicere. --potest etiam --uti quavis alia amphibologia, &c. Sanch. moral. l. 3. c. 6. nu. 25.

f Exemptus a gabella, interrogatus an aliquid secum asportet, negare potest, intelligendo, ita ut gabellam debeat solvere. Filliuc. qq. moral. tract. 25. c. 11. nu. 323 pag. 204.

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deny it; understanding so as that he ought to pay custome.

16 *If* [a] *a man do in words promise a thing without purpose of making a promise, he may deny that he promised any such thing; understanding that he promised not with any obligatory promise. And so he may sweare it also.*

Lastly: [b] *If he that asketh the question, do exclude the use of Equivocation; and*

a *Qui promisit exterius aliquid absq; intentione promittendi, si interrogetur an promiserit, negare potest; intelligendo se non promisisse promissione obligante: & sic etiã jurare [potest]* Filliuc. ibid.

b *Observandum quoties licitum est, ad se tuendum uti aliqua æquivocatione, id quoque erit licitum, etsi interrogans negaret exclusam illam æquivocationem.* and *Quamtumcunque reductus iniquus Interrogator, ut juret se nulla æquivocatione uti, & absque omni prorsus æquivocatione id intelligere, adhuc id jurare potest, intelligendo, ita ut plane dicat loqui et explicare, vel aliquid aliud mente concipiendo quo verum id reddatur.* Sanch. moral. l. 3. c. 6. nu. 45. and the same is said in the Treatise of Equivocation apud D. Abbot Antilog. fol. 13. fac. 2.

requir

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require a man upon his oath not to uſe any Equivocation, and that he meaneth what he ſpeaketh without any Equivocation at all (as it is in the Oath of Allegiance:) *yet he may ſweare it ſtill, underſtanding, ſo as he ought to ſpeake plainely; or framing ſome other reſervation in his minde, by which it may be made true.*

Theſe and ſuch like be the caſes, in which they allow their Equivocating frauds. By all which we may learne two things, which it is requiſite all plaine-meaning Chriſtians ſhould take notice of.

1 That *Equivocators*, and ſuch as are inſtructed

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in this *Art*, do take unto themselves a large liberty of using this fraudulent devise. For out of the premisses it may appeare, that whatsoever businesse or occasion be offered, be the matter sacred or civill, publike or privat, in open Courts of Justice, or in common practice of life; yet if they can perswade themselves that they have any *serious cause* to conceale the truth, whether it be for some good to their soules, or for safety of their bodies, or keeping of their goods, &c. they may freely sweare the contrary to that truth, by an *Equivocall* or mentall reservation.

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on. And if they have any light cauſe or reaſon, if it be but for *ſport* or *merriment* to recreat themſelves, then they may deceive us by an *Equivocation*, in a ſimple affirmation or negation, having no Oath in it.

And this being ſo; I deſire every Chriſtian, that would not be deceived, to conſider with himſelfe, whether he can think of any buſineſſe that paſſeth betweene man and man, in which he may promiſe to himſelfe plaine dealing, or may preſume that he ſhall not be deceived by ſome *mentall deviſe* or other, if he have to doe with

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a *Videin tanta astutia quanta sit simplicitas. Quũ omnem securitatem in eo juramẽto sibi statuisset, talem se modum juramenti, tot circumstantiis connexuisse existimabat, qui, sa'uâ conscientiâ, nullâ ratione à quoquã dissolvi posset. Sed videre non potuit, si Pontifex — juramentũ dissolverit, omnes ipsius nexus, sive de fidelitate Regi præstanda, sive de dispensa-*

them, who do professe this Equivocating Art.

Secondly; wee may learne, that there is no limitation, or exception, or explication, be it never so wise or wary, nor any thing which mans wit can devise, that may restraine or keeepe back these *Equivocators*, from deluding us by their equivocall speeches; but that say or doe what a man will or can, they will take libertie to *equivocat* still: so that no Oaths, how warily and carefully soever they be framed, can hold these men, further then themselves will. [a] *Pacenius* discoursing of the Oath of *Allegiance*, laugheth

eth at the *ſimplicitie* (as he calleth it) of our King and State, *who thought by that Oath to provide for their ſafety: as having hedged it about with ſo many circumſtances, as that,* to their thinking, *no man could winde himſelfe out of it with a ſafe conſcience. But they conſider not* (ſaith he) *that if the Pope ſhall diſſolve this Oath, all the bands of it, either for performance of fidelitie to the King, or for not admitting a diſpenſation* from Rome, *are ſhattered in pieces. Nay, I will ſay one other thing* (ſaith hee) *that is more admirable. An unjuſt Oath, when it is declared to be ſuch, bindeth no man: but that this Oath is*

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unjust, hath been sufficiently declared by the Pastor of the Church. He meaneth the Pope. And hereupon he inferreth in an insulting manner; [b] *Thou seest now* (saith he) *that the band of that Oath is vanished into smoake, so that the band which so many wise men thought to be as strong as Iron, proveth weaker than straw.* Thus this mā boasteth, that by the Popes *dispensation*, or *declaration* of the unlawfulnesse of it, no Oath in the world is any thing worth. A great priviledge sure for them, that can so easily winde themselves out of bands, even the strongest that can be thought of among men.

[b] *Vides igitur jam in fumum abiisse illius obligationē; ut vinculū, quod à tot sapientibus ferreum putabatur, minus sit quàm stramineum.*

men. And yet me thinketh, *aliud admirabilius*, the *Equivocators* have found a more admirable deviſe then this of *Pacenius* is. For he ſendeth a man to Rome, to fetch a *diſpenſation* thence, or to get the Popes *declaration* of the unlawfulnes of the Oath, and then they may breake all. But our *Equivocators* have that at home, and within their own breaſts, that may free them from all. For if thẽſelves do but think that the thing is unlawfull, or that they have ſome reaſonable cauſe, to diſſemble, they may take this or any other Oath whatſoever, and by an *equivocall* reſervatiõ, break the

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the band of that Oath, before they take it. And if such be the priviledges of these men, how great is their danger, that live and converse with them. God preserve all well meaning men from such deceitfull tongues.

CHAP. IIII.

Of the use, or rather abuse of Equivocation, and for what turnes it may serve.

EQuivocation, such as hath beene described before, may be beneficiall to them that use it, many wayes.

wayes, and for divers purpoſes. For in the generall it may ſerve them for all turnes, in which by miſleading the Hearer, they may make any advantage to themſelves: and more particularly it may ſerve them for theſe ſpeciall ends and pupoſes. Cap. 4.

Firſt, in State-buſineſſes, and matters of policy, it may ſerve great men to hide their plots, and to work their ends by: and yet to make faire weather towards all men, and beare them in hand that they meane nothing but friendſhip and love. In this kinde [a] *Navarre* telleth us of *a great Monarch*, who he thought had uſed,

[a] In c. Human. aur. q. 3. nu. 14. pag. 353. *Monarcha cum primis maximus.*

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used, and did then use *this good art* (as he calleth it:) by the benefit whereof, every man was contented and pleased, that came to him, or had to deale with him about great affaires. [b] *For* (saith he) *he is thought so to entertaine and to heare those that come unto him, and in answering, so to expresse and declare himselfe unto them with whom he hath to deale, as well by gesture, as by words and deedes, that the things being understood according to their meaning, do please and content them, though in themselves they be false, but are true according to there servations understood by the Answerer.* The same Na-

[b] Creditur enim ita excipere & audire adse venientes, & sic iisdem respondendo, significare tam gestu, quàm verbis & factis, ut placeant eis, cum quibus rem gerit, intellecta secundùm intentionem illorum, licèt sint in se falsa, &c.

Navarre addeth further, [c] that he thinketh, another great Monarch meant to teach his ſonne [d] *this doctrine and good art of Equivocating*, when for ſome ſecret defect, he drew him back from the ſtudie of learning, ſaying, *I would not have my ſonne to have any more Latin, then onely that one Apophthegme,* * *Qui neſcit diſſimulare, neſcit regnare.* Do they thus inſtruct their *Catholike* Princes, to diſſemble and equivocat? and call they it a good *Art*, by which they may poſſeſſe men with a good opinion of them, when they meane quite otherwiſe; that ſo they may work their

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[c] Ibid. nu. 15.

[d] *Hanc doctrinam & artem bonam.*

* *He that knoweth not to diſſemble, knoweth not to raigne.*

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their ends, and bring about their projects and plots? Why, then I neede not feare to say that one turne, for which the Doctrine of Equivocation doth serve them, is in State-businesses to hide their plots, and to work their ends by it. Which as it is advantagious to themselves, so it is dangerous for those that have to deale with them.

Secondly, it may serve them, for a meanes to hide their mischievous plots against the State and Religion, and yet to escape the hand of justice after all. For when they have plotted and acted Treasons, or are about any

any unlawfull buſineſſe, forbidden by the wholeſome Laws of the Kingdome; *Equivocation* ſerveth to hide both themſelves and their Aſſociats, from the enquiry of the Magiſtrat, be he never ſo vigilant and carefull. For if one of them be examined or asked, whether he have reconciled ſuch a man to the Pope, or abſolved ſuch a ſubject from his bond of Allegiance, or have conſpired againſt the life of the King, or have beene acquainted with a plot of blowing up the Parliament; though all theſe things be moſt true, yet he may without ſcruple deny them all upon his.

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his Oath. Or in case one be detected otherwise, & examined, who were his Associats, whether such a Priest, or such a Jesuit, or such a Gentlemã were privy to the thing; though these men were all of them as deepe in the villany, as himselfe; yet he may sweare that none of them all did know the least jote of the matter. And by these tricks they can worke all mischiefe to Kings, and Nobles, and People, and Parliaments, and yet winde themselves and their complices out of the hands of justice: unlesse God do disclose them, as many times he doth beyond the provi-

dence

dence or expectation of man. For rather then Treaſons ſhould go uneſpied, God maketh [a] *the Bird of the ayre to carry the voyce, and that which hath wings to tell the matter*, ſaith *Salomon*. This uſe *Southwell* the Jeſuit made of this Art. For, fearing to be detected, [b] he inſtructed a Woman-Diſciple of his, that if ſhe ſhould be examined, whether himſelfe were or had bin in that houſe, ſhe ſhould upon her oath utterly deny it; and ſo ſhe might ſafely do, uſing but the help of this Art, though ſhe had often ſeene him there; and knew him to be in the houſe. And to like

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a Eccleſ. 10.20.

b G. Abbot prælect. de mendacio. pa. 50. nu. 13. & R. Abbot Antilog. cap. 2. fol. 13. fac. 2.

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like purpose *c Tresham*, one of the Gun-powder Traitors, upon examination did confesse that F. *Garnet* was privy to the Treason, and had talked with him about it: but afterward, having beene better instructed or confirmed in this rare mystery, when he lay sick on his death-bed, and not above three or foure houres before his death, he protested, and *tooke it upon his Salvation*, and set it down under his hand, that his former Confession was false, and that he had not seene *Garnet* of sixteene yeares space before, at the least. And thus he died. Which protestation of his

his, upon his oath, was proved not long after, to be moſt untrue. Yea, and *Garnet* himſelfe confeſſed, that within that ſpace he had ſeene him many times. Whereupon this grave Father, and grand *Equivocator* being demanded what he thē thought of *Treſhams Teſtamentall proteſtation*, he anſwered; " *It may be he meant to Equivocat.* And this reverend Father himſelfe, who was Provinciall of the Jeſuits, when after ſecret conference betweene him and *Hall*, another Jeſuit in the Tower, he was aſked before all the Lords Commiſſioners, whether *Hall* and he had

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a Proceeding againſt Traitors. Y. 3.

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had any conference together, and was *desired not to equivocat; he stiffely denied it upon his Soule; reiterating it with so many detestable execrations, as wounded their hearts to heare him.* And afterward, when he knew that the thing was knowne, and that *Hall* his fellow-Jesuit had confessed it; *he cryed the Lords mercy, and said he had offended, if Equivocation did not help him.* And though the Priests accuse the Jesuits for it, yet when they are examined before a Magistrat, or Officer, they also say & sweare & protest al maner of falshood and untruths, that so they may winde either their

fellows

ſellows or themſelves out of the danger of the Law. And indeede this is the chief and principall *turne*, for which Equivocation is intended to ſerve them.

Thirdly, In matters of Religiõ this *good art* may ſerve them to avoid arguments and evident reaſons brought againſt thẽ, which their owne conſciences do acknowledge to be true. For hereby they can gloſſe the Fathers ſayings againſt their meaning, and deny all ſorts of authorities that are alledged againſt them. For ſo themſelves profeſſe to their friends in ſecret: *Seeing* (ſay the Belgick Cenſurers) *in other ancient Ca-*

a *Quum in Catholicis veteribus aliis, plurimos ſeramus errores, & extenuemus, excuſemus, excogitato commẽ. o, erſæpe negemus, & cõmodum iis ſenſum affingamus, dum opponuntur in diſputationibus aut in conflictionibus cũ Adverſariis: nõ videmus cur non eandem æquitatẽ & diligentiẽ recognitionẽ mereatur Bertramus.* Index. Belgic. lit. B. in Bertra. p. 12. in 8°.

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cenſure to think, that againſt the light of their owne conſciences, they would ſo wilfully thruſt themſelves on that danger, and ſo boldly profeſſe it in the eares of their friends. But by this fine Art they can quiet the murmuring of their conſciences, becauſe by it, they can ſay any thing, never ſo falſe, & yet by a *reſervation*, make it as true as the Goſpell.

This conſideration maketh me not to marvell, when in men, that profeſſe ſuch religious *ſtrictneſſe*, (as F. *Perſons* [b] ſaith they do,) I finde ſuch broad and unreaſonable *expoſitions* and gloſ-

[b] Mitigat. c. 2. nu. 34. & ſeqq.

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ſes of Fathers and other Writers, as that no man of underſtanding who readeth the places, but will ſee, that the *gloſſe* doth corrupt the *Text*, and the expoſitions do clearely deprave the Authors meaning. For I know that an *Equivocator* hath an Art, by which he can make all ſpeeches to become true, if once they do but come forth of his mouth.

Fourthly, it may ſerve them for deviſing and counterfaiting of ſtrange apparitions, and heavenly viſions, and divine miracles. This, how frequent it hath bin heretofore, the wiſeſt and moſt learned among

mong their owne Writers do confeſſe and bewaile. And of late yeares their owne [c] Brethren do ſay, that the miracles and viſions reported of [d] *Ignatius*, and [e] *Iuſtinian* and [f] *Xavier*, and others of the Jeſuiticall ſtraine and order, are not much better. And what ſhould let us to think, but they which preſume ſo much in other things, *in ordine ad Deum*, and *pro bono ſocietatis*, *in reference to God*, and *for the good of their Order*; would not ſtick to fitten and faine and tell of glorious facts, and admirable wonders which were never done, and make fair ſhews without

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c The Author and the Publiſhers of the Ieſuits Catechiſme.
d l. 1 c. 18. fol. 64.
e l. 1. c. 17. fol 62.
f Ibid.

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substance, if these may help to advance the papall dignitie, or the Jesuitical order, especially seeing they know how to say & write and sweare any thing for *so great a good*, without the least grudge of conscience?

Fiftly, It may serve them for forging and divulging of false, especially slanderous reports, against their adversaries and enemies of their profession. A thing so generally and so boldly practiced by the men of this faction, especially by the Fathers of *Ignatius* his Order, that a wise man have much wondred when in such politique

g Relation of Religion, pa. 100 & 101. Beza Rediviv. Epist. ad Gul. Stuck.

person

perſons as Jeſuits are, they have ſeene and obſerved ſuch a ſtrange liberty in coyning of forged tales, as that the untruthes which they have broached, might well be called *ſplendida mendacia, tranſparent lyes*, ſuch as by their owne light bewray themſelves, or ſuch as within a few dayes might and have appeared to the world to be loud and lewd lyes, that might ſhame their Maſter. And we might well wonder, if we knew not the Jeſuits *new Art*, that men of any eyther conſcience or honeſt minde, could let paſſe out of their mouths, or from their pens, ſuch ſhamefull

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and yet ſhameleſſe fictions. For example, (to give the Reader a taſte of their forgeries and lying ſlanders) *Luther* was a great *mawle*, that battered their *Babel*; and of him they reported, and printed it too, that he was dead and buried, which was no great wonder: but (that which was worth the ſtraining of their wits) *when he lay a dying, he tooke order, that his body ſhould be layd on the Altar, and adored as a God.* And when he was dead, and buried, *that there was ſuch a terrible noyſe and tumult about his grave, as if heaven and earth had gone together.* And the night after

after his buriall, that there *was a much greater and more hideous noyſe and ſhricking then before.* And when, upon the occaſion of this fearefull noyſe, which *frighted all the Citizens out of their ſleepe*, his grave was opened the next day, *there was neither body, nor bones, nor grave-clothes to be ſeene; but ſo helliſh a ſtinck came out of his grave, as with the poyſō of it, it had almoſt killed the ſtanders by.* And all this while *Luther* was alive, and did help to demoliſh their *Babel* ſtill; and not long after the ſame time, publiſhed a booke in print, and gave it this title, *Contra Papatum à diabolo inſtitu-* Cap. 4.

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tum, *Against the Papacie founded by the Divell.*

This ſtory if any man be deſirous to ſee, he may read *Melch. Adamus*, in the booke which he wrote of the lives of German Divines.[a] Where he may alſo reade the words of the lying Relation, printed by them in Italian, and afterward tranſlated into Latin. After this practice againſt *Luther*, they fell upon *Calvin*, the wounds of whoſe pen were deepe in their ſides; and of him they ſcattered this news in the Courts of the German Princes, and in a generall Aſſembly in Germany, that *Calvin* now was weary of his Religion, had

[a] In vita Lutheri pag. 152.

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had revolted, and was turned Papiſt. And at this very time, was he printing his book of Inſtitutions: and in a [b] Preface prefixed before this book, doth make anſwere to this ſlander, and telleth theſe lying Spirits, [c] *The Divell and all his rowt* of lying ſpirits *are deceived, if they think by lading me with baſe lyes, to diſcourage or hinder me in my courſe.* In like manner, but with more ſhameleſſe impudency, they afterward traduced *Beza.* Of whom there were not onely falſe reports ſcattered through Italie, Germany, and other Countries, but letters alſo were written and di-

[b] Directed to the Reader.

[c] *Fallitur cum tota ſua caterva diabolus, &c.*

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vulged to this purpose; That *Beza*[a] *a little before his death had recanted his Religion in a full Assembly of the Senators of Geneva, beseeching them that if ever they would be saved, they should renounce Calvins errours, and betake themselves to the profession of the Romish faith; that for more full testification of his unfained Conversion, after his death he desired them to send for and to be advised and directed by the Iesuits;* that hereupon *the Pope had appointed the Bishop of Geneva to absolve Beza, and other learned men,* such as could be had neere at hand, *to go to Geneva, & consider of the businesse, and deale with the*

In-

a *Vt se morti vicinum sensit, coram pleno Senatu Genevensi palinodiam cecinit.* Beza Redivivus, Epist. Coloniâ missâ. p. 9.

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Inhabitants, if any were more backward, about points and Articles of Religion in queſtion. After which Relation, the Reporter addeth, that this news is *moſt certaine and true; as may appeare by the numberleſſe company of letters written to this purpoſe, and will* (as he ſaith) *appeare at the next Franckford Mart, by the ſtore of Books which wold thẽ fly abroad in the World,* for the witneſſing of this thing. He yet goeth on further, and for more abundant proofe, telleth us, that *Puteanus, the Generall of the Ieſuits, who lived within twelve miles of Geneva, had by writing related* this news, *adding moreover,*

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over, that himſelfe was one of thoſe Fathers, whom the Pope had appointed to goe and inſtruct the Citizens of Geneva. Yea, and moreover, ſaith the Relator, the *Landgrave of Heſſen, being ſcared with this news; ſent meſſengers to Geneva, who after their returne confirmed all this to be true.* This they reported of *Beza*; without either feare of God or reverence of men. For all this while *Beza* was alive; and continued preaching and writing againſt the ſuperſtitions and idolatries of the Roman Church, for divers yeares after. And

for

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for the clearer detection of this ſhameleſſe lye, he wrote a Book, the title whereof is *Beza redivivus*, *Beza returned to life againe*. Wherein he hath laid open the Jeſuits forgeries, to the ſhame of their Order. I could bring more inſtances of their abominable forgeries of this kinde, but I am afraid to cloy the Reader with ſuch unſavoury fictions. Yet two examples there are, (both within mine owne knowledge and experience) which I cannot omit, without ſome ſhort rehearſall. The one is, of the famous Divine Doctor *Rainolds*, *Preſident*

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ſident of *Corpus Chriſti* Colledge in *Oxford*: and the other, of the worthy *Prelate* Doctor *King*, *Biſhop* of *London*, my ever-honoured Lord. Of the former, ſome well-willers to the Roman Church, were diſcovered to have divulged reports, in the time of his longe ſickneſſe, (for he died of a lingring conſumption) that he voyded his owne ordure upward by the mouth: (of which lye what conſtruction ill mindes would frame, any man may eaſily conceive.) This report was brought to him while he was yet alive, which made him to ſend for the party, who

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who was ſaid to be the *author*, or at leaſt a *reporter* of this forgerie, and ſhewed him what the matter was, that he uſed to ſpit out of his mouth, even the very ſame that other ſuch ſick men uſe to doe. But theſe lyers might have proceeded perhaps to fowler fictions, had they not beene prevented by the timely providence of ſome learned, and his loving & religious friends. For they remembring and conſidering the shameleſſe practices of Papiſts, in ſcattering falſe news to diſgrace the Worthies of our Church, came to him the day before his death,

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death, put him in minde of their falſe dealing, and deſired him, that for the preventing of ſuch ſlanders after his death, he would now make an open confeſſion of his faith, and conſtant beleefe. Which he being not able to doe with his owne mouth, his ſpeech having fayled him ſome dayes before, left the compoſing of a forme of Confeſſion to them, to which he would ſubſcribe. And they conſidering his weakeneſſe, framed it in generall and few words, in this manner.

Theſe are to witneſſe unto all the world, that now I

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in this my weakenesse, wherein I look for my dissolution, and hope shortly to be with my Christ, I die in a constant beleef, perswasion, and profession of that holy truth of God, in defense whereof I have stood both by writing and speaking, against the Church of Rome, and whatsoever other Enemies of Gods truth. And for mine owne resolution touching mine owne state of Salvation after this life, I assure my selfe thereof, by the merits of Christ Iesus onely, into whose hands I commend my spirit, as unto my faithfull Redeemer.

To

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To this he readily ſubſcribed with his owne hand;

Iohn Rainolds.

And his friends then preſent, who had beene eye-witneſſes and eare-witneſſes of the whole paſſage of this buſineſſe, did by their hands witneſſe the truth of the act to the world, in theſe words:

That he made this Subſcription with his own hand, with ſuch willingneſſe and cheerefulneſſe, as miniſtred great comfort unto us, who were then preſent; we teſtifie by this ſubſcription of our names alſo hereunto. May. 20 1607.

Henrie Airay Vice-Chancellor. *Henrie*

Henrie Wilkinſon.
Edward Rilſton.
Richard Taylor.
Henrie Hindle.
Daniel Faireclough.
Henrie Maſon.
Alexander How.
Iohn Dewhurſt.

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The Originall hereof ſigned with Doctor *Rainolds* owne hand, and ſubſcribed by the aforenamed parties, I have in my cuſtodie: out of which this is a true and faithfull Tranſcript here publiſhed. Now *bleſſed be his counſell, and bleſſed be he of the Lord*, that gave this adviſe for the ſtopping of theſe ſlandrous mouths. For had not this pre-

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prevention beene uſed afore-hand, we may feare that ſuch as belied him in his ſickneſſe, would not have ſpared him after his death. And for want of ſome ſuch providence and prevention it is, that that Reverend and learned *Prelate*, (whoſe memory is precious with all good men that knew him) our late Biſhop of *London* I meane, mine ever-honoured Lord and Patrone: for want, I ſay, of ſome ſuch providence afore-hand, this glorious Soule hath been traduced by worthleſſe pennes, and foule-mouthed fiends (the indignitie of the thing maketh me, againſt my

my nature and cuſtome, to give them that name whereof they are moſt worthy) as if he had made defection to the Roman Church; to whoſe errours notwithſtanding he ſhewed himſelfe an Enemy to his dying-day: as thoſe that knew him inwardly, do know very well, how in the very time of his ſickneſſe, he ſpared not upon occaſion to expreſſe his zeale that way. But of all ſoule-mouths, that have ſlādered that bleſſed ſoule, he that wrote the *Biſhop of Londons Legacie*, is the moſt ſhameleſſe and impudent lier. The Author of the *Proteſtants plea* is but a milke-ſop to this noble Cham-

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Champion: and F. *Persons* himſelfe muſt now be forced to reſigne up to him the *Whetſtone*, which his ſecular Brethren beſtowed upon him for his excellency in the *fittening Trade*. For they and other of their fellows, * have played their prizes well: but this Lyer *excellah them all*. He hath made two publications of one individuall Book, qualifying, or rather deſtroying in the latter, ſome tranſparent lyes, which with an Whores forehead, and without regard of the Worlds cenſure, he had averred in the former. For, in the yeare 1622. when he firſt divul-

* *Egregiè illi quidem, ſed nihil ad Parmenonis Suem.*

divulged this Libell, he made the worthy *Biſhop* to ſpeak thoſe ſilly Motives, which his worthleſſe ſelfe had deviſed. And ſo he went masked under the Biſhops name: but with ſuch difformitie and diſproportion every way, as made me remember the Aſſe in the Fable; which preſuming to weare the Lyons ſkinne, did by his long eares bewray himſelfe to be an Aſſe notwithſtanding. He ſaith, that the *Biſhop* himſelfe did penne thoſe Motives, and delivered them to this *Publiſher*, this Publike Lyer, to be committed to the Preſſe. I would the world were worthy to un-

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understand what rare man this is, that had such inward acquaintance with that learned and wise *Bishop*, as to heare from him the secrets of his heart, and to receive from him the studied Reasons of his Conversion, which were never made knowne to any bodie else. And sure, it were a great honour to see that face, that could come and goe, and converse with the *Bishop* about these weightie affaires, and in this serious manner, without being once seene of any other man; as if by the vertue of some *Gyges* his Ring, he had beene transformed into an invisible Spirit.

But

but he goeth on, and saith that the man is knowne that reconciled the *Bishop* to the Roman Church. But it is to be feared, he will never make knowne the mans name to the world, least if the *Reconciler* should prove more shamefast, then this *Publisher* is, he might returne the lye upon the Author that devised it, and spit his shame in his owne face. And yet say, he both can and will name the man: what great mastery is in this? or what great credit might such a circumstance, comming from an Equivocator gaine to his cause? For did not *Putean* the Provinciall of the

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Jesuits, name the man that reconciled *Beza* to their Church? Yes. He said expressely (notwithstanding *Ifs* and *Ands*, as this *Publisher* doth) that the man was the Bishop of *Geneva*. And did he not name beside, both the man that was sent to catechize the Citizens of *Geneva* in the Roman Faith, and the man that sent messengers to enquire of this news in *Geneva*, and found it to be true? Yes. For, for the one, he nameth himselfe, who among others, was going to *Geneva* to instruct them. And for the other, he nameth the Lantgrave of *Hessen*, who was a Prince

not

not farre off, and knew the undoubted truth of this news. Jeſuits and Equivocators are aſhamed of nothing. And yet, I would we might be ſo much beholding to this *Publiſher*, as to publiſh the *Reconcilers* name, that performed ſo great a work for this *great* man. To this purpoſe this publik Lyer ſpake in the firſt publication of his Book; which not long after was ſuppreſſed and kept from the view of the world. I ſuppoſe, ſome of his Superiours more wary then himſelfe, being aſhamed of ſuch *ſhining lyes*, did call in, the Book, till ſome kinde of qualification

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might temper those shameleſſe and hideous untruths. And then in the yeare following 1623 he made a new publication of the ſame worthy Work, changing onely the Title-leafe, and the Preface to the Reader. And in this ſecond publication, he is contented to owne his owne abortive Brat, which in the former he had without ſhame fathered upon the worthy Biſhop: and *wiſheth that himſelfe may be taken to have written thoſe motives as a precedent or pattern warranting any Proteſtant in the change of his Religion, though by a Poetic freedome peculiarly appli-*

to the *Bishop*. And whereas throughout the whole Book, he maketh the *Bishop* speake what himselfe had forged; he now giveth his Reader leave *with his full consent and allowance*, *to suppose all these passages to be* fictiones personarum, *and warranted by the figure* Prosopopeia, that is, a fiction of the Person. It were some signe of grace, if he had acknowledged the whole *fiction*, as he doth this part of it. But he goeth on still; and even in the new altered Preface, or Advertisement to the Reader, he accuseth the *Bishop* of defection from his Religion; and by a figurative kinde

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of *Preterition*, he *ſpareth peremptorily to affirme, that the* Biſhop *did write and deliver to others any Reaſons or Motives of his change in Religion.* In which ſpeech, this Slanderer would have his Reader to underſtand that, which himſelfe dareth not ſpeak: that when it ſhall appeare to be a ſhamleſſe forgery, he may wipe his mouth with the Whore in the *Proverbs*, and ſay, that he ſaid it not. But, *foule mouth*, if thou haſt any thing to ſay, ſpit out: and labour to give ſome ſatisfaction to the World, to avoid the evidence of *cozening the living*, and *ſlandering the dead.* For know, that

that the World already is possessed with this opinion, that thou must needes be some ignorant Iesuit: (for none else can be imagined to be so Bayardly bold.) And if now thou forbeare to produce some proofe, or some probabilitie, or some possibility, how these things might be; we shall resolve upon it, that *Persons* his *ghost* is risen from the dead, and hath brought with him *seven other Spirits worse* and more lying then himselfe: and that that is the reason, why such vast and shamelesse Forgeries do shew themselves in this man. But I leave this Lyer for this Cap. 4.

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time: and humbly pray the *Worthies* of our Church, that they would take these things into their consideration: and as men that deale with Thornes, do fence their hands with thick Gloves; so seeing they do live, and must die in the middest of such slāderous tongues, they would arme themselves against such malice, by an open profession of their Faith, at such times especially as they are ready to leave the World, lest they may be slādered after their deaths, when they will want liberty to defend themselves. But here I stay my course. For I perceive I have in part digressed

digreſſed already; and yet not ſo, as that I am gone frō the matter in hand. For I was ſaying, that Equivocation did ſerve the Maſters of it for this turne among others; that by it they might without ſcruple of conſcience, defame and belye the *Worthies* of our Church, that ſo they might gaine the more credit to their owne. Now how they uſe to defame our learned men, I have declared fully by this digreſſion, if the Reader will ſo eſteeme it: and what uſe Equivocation may ſtand them in, in this practice, will not be hard for any man to conceive. For a wonder it might Cap. 4.

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seeme, that men of any religion or conscience, should indure themselves, while they broach such broad faced lyes. But the Art of Equivocation will presently remove all such scruple or grudge. For, it teacheth how to speak all untruths, without telling of the least lye: and so the Equivocator needeth not to have any scruple in that respect. And this doubt being once removed, there can be no further let to hinder their proceeding. For, what though the Heretiques complaine of wrong and injustice done to them in their good name? that skilleth not. For, *in ordine ad*

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ad Deum, and *pro bono fine*, that is lawfull enough, or rather very meritorious. For the Secular tell us, that when a Priest complained to the Jesuits, or some one among them, of *wrong done to Master* Bennet *by* their defamation, reply was made *that it was necessary for convenient he should be disgraced, because he was against their Societie.* Where the Author or Authors of that Booke addeth further that the Jesuits hold such *deviliſh Principles, whereby they may at pleaſure defame whom they pleaſe.* And if they take such libertie of conſcience against their owne Catholique

a Reply to Perſons Lib. p. 18.

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lique Brethren; they will out of queſtion make no bones to ſlander and diſgrace an Heretique. This then is one turne among the reſt, and it is a ſpecial one and of great uſe for their purpoſe, that by this Art of Equivocating they can defame and diſgrace, and (as we plaine-dealers do call it) belye whom they will, without any offence or grudge of conſcience.

Sixtly, In ordinary dealings and courſe of life, Equivocation may ſerve them, for concealing of any truth, or perſwading of any untruth, if either of them may make for their advantage. So

a *Navarr.*

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[a] *Navarre* telleth us, that *if we be asked what we have eaten, how much money we have, what we have heard, &c.* In these and all such cases as these, if there be advantage to be gotten by it, we may by this fine Art, conceale the truth, or speak an untruth, so as by *subintellection*, or a mentall reservation, we make up the matter. And the [b] Seculars tell us, that the Jesuits make *Equivocation* to serve their turnes so frequently in this kinde, as, that their owne *Catholique* Brethren, nay, their fellow-*Priests can scarce tell when they speak sincerely, when otherwise.* They might have added, no nor their

[a] Comment. in c. Human. aur. q. 3. nu. 13.

[b] Reply to Persons Libel. pag. 23.

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their holy Father the Pope neither. For, Father *Standish* coozened and deluded him also by Equivocation, thereby to oppresse the Secular Priests, as [c] they complaine in divers places of their Books. And if this Art can serve for this turne, when they deale with his Holinesse himselfe; no marvell if they make the same use of it, whensoever they have to deale with Heretiques & enemies of their religion: as F. *Lister* also did, who[d] *giving his Faith, in* verbo Sacerdotis, *to be true Prisoner to the Knight-Marshall, yet did breake that word and that Oath. But the good Father* (say his

[c] Reply to Persons Libel. cap. 3. pag. 57. True Relation pag. 55, 56. Quodl. 3. art. 4. pag. 66. in the Margin.

[d] Answere to a Letter of a Jesuited Gentleman. pag. 104.

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Secular Brethren) had haps some mentall cva- on, wherewith to rescue his ule, at least from remorse, ough not from the Devill. e for example, as he was that minde he would be true prisoner, or for any hing the Keeper should know to the contrary, till he were escaped; or that he meant not to runne away on his head, but on his feet; or that he would not breake a- way so long as the Knight-Marshall or his Deputie stood by and looked on; or that he would not breake a- way as a Priest, but as a Ie- suit: or that he would not scape with a minde ever to come againe with his will; or that nulla fides servanda Hæreticis;

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Hæreticis; *or, how many words might I make upon this point?* saith the Author of that Book. But the point is plaine, and as well proved to be true, of all sorts, as here it is affirmed of the Jesuits; though I will not deny these Fathers the precedencie in this practice. *Equivocation* then serveth for many singular turnes, and for uses of great consequence and moment: and therefore it is no marvell that they do so hugge and embrace it, as a dearling of great worth.

CHAP.

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Of the Grounds and Arguments, either for or against Equivocation.

IN ſetting downe, the Reaſons on either ſide, I ſhall not need to be long; becauſe I have been large already in unfolding the nature and conditions of this Art, in the points hitherto ſpoken of: & the diſcovery of ſuch a monſtrous deviſe is argument inough to diſprove it. It may then be ſufficient for this place, firſt, to anſwer the chief Argu

ments

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ments, which are brought in defense of it; and then in the second place, to set downe some few Reasons, that may refute it.

And first, for their Arguments, they are many in particular; for F. *Persons* findeth 8. *or* 9. *at least in one piece of a Chapter* and how many the might he have found, if he had sought all the Chapters of the Bible, in the like manner? But the Wren hath moe birds then the Eagle, and errors do more usually abound with their rotten proofes, then Truths do with sound and substantiall Reasons. And it is no marvell. For a false Conclusion hath no direct

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or good proofe at all: and Cavils and impertinent flourishes for every thing, may be infinit and without number. And so it is in this case. For such proofes, as the 8. or 9. are, which F. *Persons* findeth in one Chapter, he might have found 8. or 500. in the compasse of the Bible. But howsoever the particular allegations be so many, yet all of them may easily be reduced to some few heads: and so, many of them together may be cut off at one blow.

The Heads then, to which the substance of all that they say, may be reduced, are these three. 1. Examples of holy men. 2. Ex-

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2. Examples of God himselfe. And 3. Examples of Jesus Christ our blessed Saviour. For precepts that command it, or assertions that allow it; they have none.

I. And first, for Examples of holy men, they bring in, the Patriarchs and Prophets, and other Saints of God. For *Abraham*, say they, did equivocat, when he said of *Sarah*, that she *was his Sister*: and *Iacob*, when he said, *I am thy first borne Esau*: and *Moses* when he said to *Pharaoh*, that they would *go three dayes journey into the Wilderness*, but meant to go to *Canaan*: and *Samuel*, when he said, he

Gen. 20. 2.

Gen. 27. 19.

Exod. 5. 1. & 8. 27.

1 Sam. 16. 1, 2.

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he went *to offer ſacrifice*, but principally intended to annoint *David* to be King of Iſrael: and *David*, when he told *Ahimelech*; *The King commanded me a buſineſſe, &c.* and *Ieremie*, when to the queſtion of the Nobles, who demanded of him, What ſaidſt thou to the King, &c, He anſwered, *I preſented my ſupplication to the King, that he would not cauſe me to returne to Ionathans houſe, to die there*; whereas he talked with him, concerning his yeelding up to the King of *Babylon*.

1 Sam. 21.2.

Jer. 38. 25, &c.

For anſwere to theſe and the like, I note two things, by way of preamble. 1 That the olde Heretiks,

Cap. 5. retiks, the *Priscillianists* who defended the lawfulnesse of *Lying*, as now the Papists do of *Equivocating*, did alledge these same places & examples, at least many of thē, for proofe of their heresie; which our Jesuits do for confirmation of their opinion. And they had better shew of reason then these men have: for divers of those Instances were either direct and culpable untruthes, or seemed at least to border too neare upon such obliquity; but as for this new found *Equivocation* by mentall *reservation*, it hath no shew nor semblance of probability, to be gathered from them.

2 That

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That neither S. *Augustin*, who most diligently confuted those Heretiks, nor any other ancient Writer, for answering of these objections, did ever flee to this Art of *Equivocation*; or once say, that those Fathers and holy men did not lye in any of those speeches, for that they spoke the truth by a *mentall* reservation. Which answere, if it had beene true, had beene most pertinent and easie; as our late *Equivocators* do not onely confesse, but bragge of it too. For [a] *Navarre* saith, that from his doctrine of *Equivocation*, there ariseth, or may be gathered, *novum*

[a] Comm. in C. Human. aures q. 3. nu. 7.

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vus modus excusandi [illegible]
dacio Patriarchas, [illegible]
way to excuse the Patriar[illegible]
from lying. Where, wh[illegible]
he saith that it is [illegible]
way, he acknowled[illegible]
that it was not known [illegible]
S. *Augustin*, or those o[illegible]
Worthies, who in for[illegible]
times did beat do[illegible]
these Errours of the He[illegible]
tiks. And when he sa[illegible]
that this way ariseth [illegible]
of his doctrine, he inti[illegible]
teth, that if the Fath[illegible]
had knowne this, th[illegible]
might easily have ans[illegible]
red the *Priscillianists*, [illegible]
interpreting those T[illegible]
after his *new way*. [illegible]
from hence it follo[illegible]
that the Ancients di[illegible]
understand these pa[illegible]

of Scripture, as making any thing for *Equivocation*. And therefore, when *Equivocators* alledge S. *Augustin*, and some others of the Fathers, for their interpretation, they abuse both their Readers, and the ancient Fathers.

These things being first noted, I come to give a more direct answer to the objections; and it is this: As they affirme, so I deny that these or any of these sayings alledged, were meant, or are to be understood and construed with any *Equivocall reservation*.

Yes, say they, that they are. For, if they be not so construed, they are *apparent lyes*, which may not

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be supposed of those holy men.

Answ. 1 If they be not understood and made true by *mentall reservation*, they are *apparent Lyes*, say they. If this do not follow, then our *Equivocators* do great wrong to those ancient Worthies. And plaine it is, for divers of them, that they do so. For when *Abraham* said of *Sarah*, *She is my Sister*, and when *Moses* said to *Pharaoh*, *We must goe three dayes, &c.* and when *Samuel* said to the Elders of *Bethleem*, *I am come to sacrifice unto the Lord*--; and when *Ieremie* said, *I presented my supplication, &c.* these speeches were all of them

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them true, in the words as they lye, and according to the common acception and meaning of them. And therefore there is in them no *Iesuiticall Equivocation*, in which the words are false, till a secret thought doth make them true. And in this sense, and to this purpose, *Abraham* doth interpret his owne meaning, and explaine his words. For when *Abimelech* challenged him for concealing his wife, and asked, *What sawest thou, that thou hast done this thing?* he answered for himselfe, *Because I thought, Surely, the feare of God is not in this place, &c. and yet indeed she is*

Gen. 20. 11, 12.

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my Sister: she is the daughter of my Father, but not the daughter of my Mother. In which answere we may note three things. 1 He sheweth the reason which moved him to conceale her to be his wife; *Because I thought the feare of God, &c.* 2 He defendeth his speech to be true as the words do sound, *and yet indeed she is my Sister, q.d.* That which I said is very true. And hereby it appeareth, that *Abraham* did not equivocat; because *Abrahams* words in their usuall signification, and as they were uttered by him, were true: but the words of an Equivocator, as they are uttered, are false,

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falſe, till an inward *reſervation* do patch them up, and make a truth of them. And it further hereby appeareth alſo, that F. *Perſons* did not onely belye *Abraham*, but Almighty God himſelfe, when he ſaith, that [a] *both Abraham and Sarah ſaid, that ſhe was not his Wife, but his Siſter:* and that this was one among *divers ſayings and ſpeeches in Scripture allowed by the Holy Ghoſt.* Thirdly, *Abraham* explaineth his words, or rather ſheweth how they were true and unfained, and that is, becauſe ſhe [b] was his neere kinſwoman on the Fathers ſide, and ſuch women in the uſuall lan-

a Apologie for Eccleſ. Subord. c. 12. in the end fol. 202.

b So S. Aug interpreteth this place, lib. contra mendac. cap. 10.

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the things were ſo, as they ſaid. Onely in theſe examples, though all that was ſaid, was true: yet ſomething that was true, was concealed; which we grant to be lawfull: nor doth it any way help the Jeſuits, or favour their imaginary fiction. Cap. 5.

Anſw. 2 When they ſay, If the ſpeeches be not underſtood with *mentall reſervation*, then thoſe men told a *Lye*. I anſwere, that that may be granted of ſome of them, without any abſurdity or wrong to thoſe worthy men. For if we be forced to confeſſe, that *David* did commit murder, why ſhould we be afrayd to confeſſe

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that he told a *Lye*, if he uttered any such words as had not a true meaning, as our *Equivocators* say that he did? And if we grant it in *David*, what harme is there, to acknowledge it in others of Gods best servants, if by the Text and their owne speeches any such thing do appeare? If then any of these holy men did speak words which were untrue, we may without inconvenience grant, that as they did sinne in other things, so they might in this: and therefore herein we must not take example by them, to do as they have done before us. This answere S. *Augustin* maketh

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maketh to the *Priſcillianiſts*, when they alledged the example of ancient men and women, to proove that *Lying* was lawfull. For [a] *when wee reade of theſe things in the Scriptures*, (ſaith he) *we muſt not therefore think that we may do them, becauſe we know that they did doe them; leſt wee violat Commandements, while without choiſe we follow examples.* Say then, that the words of ſome of thoſe holy men cannot have a good meaning or true conſtruction, in themſelves conſidered, it will be no inconvenience, to grant that ſuch good men did therein do amiſſe,

a *Hæc quando in Scripturis ſanctis legimus, non ideo quia facta credimus, etiam facienda credamus; ne violemus præcepta, dum paſſim ſectamur exempla.* Aug contra mendac. c. 9. pag. 18. A.

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and made a *Lye*. And (to speak more particularly to the point) so I think *Iacob* did, when he said, *I am thy first-borne Esau*: and *David*, when he said, *that he had made a rode against the South of Iudah, &c.* 1 *Sam.* 27. 10. And so we may say of *Rahab*, and the Mid-wives of *Egypt*, and some others.

Obiect. But S. *Augustin* [b] doth excuse those words of *Iacob*, from being a lye.

[b] Contra mendac. cap. 10.

Answ. 1 Be it so. Yet S. *Augustin* doth not interpret them to be understood and made true by any *reservation* in the minde. And this doth no way help our *Equivocators*

vocators at all.

2 Say that S. *Augustin* do give unto those words a more favourable construction; yet *Cornelius à Lapide* disliketh that, and preferreth the other opinion, which granteth that *Iacob* did *lye*, before this of S. *Augustin*. And for that interpretation, he citeth S. *Chrysostom*, *Lyra*, *Cajetan*, *Lippoman*, *Pererius*, and others. in Gen. 27 19.

3 *Dominicus Soto*, a learned Frier, doth defend or excuse both S. *Augustin* and *Iacob* in this manner; It may be (*quod, puto, sensit Augustinus*, *Which I think was Augustins meaning*) that *those words of Iacob, were used in* Relect. de Secreto q. 13 Concluf. 7. pag. 277.

that

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that Countrey, in that signification and meaning that they might be uttered by him, without telling a lye.

But howsoever it be, *Iacob* was so plaine a man, (saith *à Lapide*) that it is not to be supposed that he did use *equivocation* in his speech: nor doth any of former time so understand his words.

II. The second head of Arguments, containeth the example of Almighty God, the *God of Truth*. But what hath this just God, this *God of Truth* done or said, for which he should be thought to *Equivocat*, that is, to keepe one meaning to himselfe, and to deliver another to his

his people, and by a *double-ſenſed* propoſition to *deceive* them, whom he profeſſeth to teach? Yes, ſay theſe men, he ſaid to *Niniveh*, *Yet forty dayes and Niniveh ſhall be overthrowne. Ion.* 3.4. And he ſaid to *Ezekias*, *Set thine houſe in order: for thou ſhalt die and not live. Iſ.* 38.1. And yet neither of theſe came to paſſe, according to theſe words ſpoken. And therefore they are not true, unleſſe they be helped by ſome inward *reſervation*, ſeeing in the ſenſe that the words yeeld, they were not fulfilled.

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Anſw. Theſe and other ſuch ſpeeches of God,

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God, are words of Commination and threatning. Now words of Commination in Scripture, are meant by Almighty God that spoke them, and are understood by men that heare them, with exception of repentance and amendment, or some such conditions in the person against whom they are uttered, as may move God to revoke the sentence. For God himself hath declared his owne meaning to be so, in such like sentences and speeches. [a] *At what instant* (saith he) *I shall speak concerning a Nation, and concerning a Kingdome, to pluck up and to pull downe,*

[a] Ier. 18. 7, 8.

and

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and to destroy it: if that Nation against whom I have pronounced, turne from their evill, I will repent of the evill, that I thought to doe unto them. And [b] *when I shall say to the Righteous, &c.* And *when I say to the Wicked, Thou shalt surely die; if he turne from his sinne, &c, none of his sins, that he hath committed shall be mentioned unto him, &c.* And according to this plaine Rule given by God himselfe concerning his owne words, we are to understand Gods threatnings, with some such exception. As for example, *yet forty dayes, and Nineveh, &c.* that is, unlesse *Nineveh* repent, and obtain

b Ezeck. 33.13.

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tain Gods favour for their preservation. And *Thou shalt die, &c.* that is, unlesse thou by prayer and humiliation obtain Gods favour, to lengthen thy life beyond the ordinary course, or such like. And these exceptions are not secret *reservations*, kept in Gods owne breſt, and concealed from the hearers, as the *Iesuits reservations* are; but they are conceived and ever have beene understood by men acquainted with Gods language, to be meant by the very words. And therefore when God had threatned the Jews, yet the Prophet exhorteth them to repentance, that

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that so they might move God to stay his judgements. [c] *Who knoweth* (saith he) *if he will returne and repent, and leave a blessing behinde him?* And *Daniel*, when he had told *Nebuchadnezzer* of Gods Decree against him, yet he giveth him counsell [d] *to breake off his sinnes by righteousnesse, and his iniquitie by shewing mercy to the poore, that this might be a meanes to lengthen his tranquillitie.* Yea, and in the very examples alledged to the contrarie, when *Ionas* pronounced, *yet forty dayes, &c.* the men of *Nineveh*, as either having had some advertisement thereof by Scriptures, or by

[c] Ioel. 2. 14

[d] Dan. 4. 27.

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by some of Gods people or conceiving so much by the common light of reason, they did understand these words of the Prophet as a threatning that implyed an exception of repentance. And therefore the King with his Nobles proclaimeth a Decree, [a] *Let Man and Beast be covered with sackcloth, and cry mightily unto God, &c. For, who can tell if God will turne and repent, and turne away from his fierce anger, that we perish not?* And when God had threatned *Ezekiah, Set thine house, &c.* yet *Ezekiah* [b] *turned his face to the wall, and prayed to the Lord, &c.* Where his prayer for

a Ionah. 3. 8,9.

b Isai. 38. 2.

free.

freedome, sheweth that he understood not Gods threatning to be meant without exception. And thus the people of God have ever beene wont to understand such like speeches, till our late Doctors of *Rome* have made God to be an *Equivocator*, that they might alledge him for a patrone of their sinne. Cap. 5.

III. The third head of Arguments, containeth the example of our blessed Saviour; who though he were the *Truth* it selfe, and that there was never any *guile found in his mouth*, yet these men will needes draw him in, to be a favourer and ring-leader

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der of their falshoods and untruths. And so did their Predecessors, the *Priscillianists* do before them. For they (as [c] S. *Augustin* saith of them) for defense of their Doctrine of lying, *brought testimonies out of Scriptures*, and *encouraged their Scholars by the examples of Patriarchs, and Prophets, and Apostles, and Angels*, non dubitantes addere etiam ipsum Dominum Christum, *making no scruple to adjoyne also our Lord Iesus Christ*, as a patterne of their lyes. And right so for all the world, do our *Equivocators* deale now-a-dayes. They bring examples of Patriarchs, and Prophets, and Apostles,

[c] Contra Mendac. cap. 2. pag. 14. A.

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ſtles, and bleſſed Angels, not fearing to draw in God himſelfe, and Jeſus Chriſt his bleſſed Sonne, to be Abettors of their frauds.

But of God we have heard what they ſay already: let us now heare what they ſay of Jeſus Chriſt: and how, and when, and wherein he uſed this Art of Equivocation. Yes, ſay they, he did equivocat, when being with two of his Diſciples, [d] *he made as though he would go further*: and when ſpeaking of the day of Judgement, he ſaid, [e] *But of that day and that houre knoweth no man—, nor the Sonne, but the Father onely*: and when he

d Luk. 24. 28.

e Mar. 13. 32.

Cap. 5. *b* Ioh. 7 8. Persons Mitig. c. 7. num. 29. pag. 293.

he said to his Brethren [b] *Ego non ascendam, &c.* *I will not goe up to Ierusalem to this Feast*, and yet he meant to goe up, and so went; and divers other times.

Answ. Neither in these, nor in any other place, was our Lord, the *spotlesse Lamb of God*, ever found to *equivocat*, according to the rules of this new Art.

Not in the first place, *Luke* 24.28. For first, there our Lord is said to do something; *he made as though he would goe further*: but he is not said there to have said any thing, in which this supposed *reservation* might be understood.

Or

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Ob. Yes, but deedes also may signifie as well as words.

Answ. Deedes sometimes are equivalent to words, and do signifie as well as words do: and that is when as words, so they do declare our meaning, *ex instituto*, or by some kinde of compact and agreement among men. And that may be done two wayes. First, expressly, when some words joyned with the deedes, do declare that to be the meaning and purpose of him that useth them. As when *Iudas* kissed his Master: this signified that he was Jesus, whom they came to apprehend, because

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cause before he had given them this sign
c *Whomsoever I shall kiss that same is he.* And when Jesus gave a sop to *Judas* that signified that he was the Traitor, because he had told them before,
d *He it is, to whom I shall give a sop, when I have dipped it.* And so when an oath is ministred or tendred unto us, if we lay the hand upon the Book, & kisse it, this signifieth that we consent to the taking of the Oath, because that is appointed and required for this purpose. Secondly deeds may be equivalent to words, when by some outward circumstance we do declare, that we intend

c Mat. 26. 48.

d Iohn. 13. 26.

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send them as signes of their meaning, and do referre and use them to that purpose. In this kinde, we may see a man, who is borne deaf and dumb, to talk and conferre with his neighbours. And in this kinde *a shrug of the shoulder*, (if as *Persons* saith, it be so meant and taken in Italie) may be a signe, and have the signification of a Negation or deniall. And when a man openeth his mouth, & sheweth a defect in his tongue, and maketh a gabbling noyse and undistinct sound, this is a signifying deed, and doth import that that man is dumb. In either of these

kindes, deedes and gestures are equivalent to words, and may containe truth or falshood in them, as well as words do. But else deeds & gestures, if in some such manner, *ex institute*, by appointment and agreement among men, [a] they be not referred and intended for signification of our minde, though they may carry shew, and men may gather some meaning from them, yet they are not equivalent to words; neither is there any lye contained in it, though the shew be not answerable to the thing. And such a deede as this, was that of our Saviour, when he shewed

[a] *Factanihil huc attinent, nisi certam & expectatam ab altera parte, sive significationem sive quasi responsionem continere debeant.* Abbat. Antilog. c. 2. pag. 26. And againe. *Otiosè totū hoc de strategematis usurpatur, quia nulla ibi consiliorum communicatio, nulla signorum intercessio, quæ mentibus nostris invicem aperiendis constituta sunt.* Ibid. pa. 26.

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shewed by his gesture, a purpose of going further: and therefore this needeth no *reservation* to make it true; seeing without any *reservation* it hath no false or lying signification, such as words have. And thus *Lucas Brugensis*, a learned Divine of the Roman Church, doth understand and interpret this place. His words (that the Reader may judge of his meaning the better) are these, [b] *I see no more shew of a lye in this fact of Christ*, then *when before he seemed to be a stranger or a way-faring man.* And he giveth his reason, why he thinketh there is no untruth in this

b *Non magis in hoc facto video mendacii speciem, quàm in eo quòd simulavit se peregrinũ seu viatorem.* Lucas Brugens. in hunc locũ.

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c *Magnum discrimen est inter verba & opera: verba ex prima institutione, significandi vim habent non item opera.*

deed and gesture, c *for there is a great difference betweene words and deedes. For words by their first institution have the power & use of signifying; but so have not deeds.* And hence he inferreth that deeds, actions, and gestures, though oftentimes they be, yet they are not alwayes signes either of some ensuing action to follow, or of our present purpose and meaning; nor have they the nature of a lye in them, *etiamsi ad decipiendum aliquando fiant, though they be sometimes done, to deceive the* vnderstanding of the beholder and to make him beleeve that which is not true. So

that

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that if our Lord did make shew of *going further*, and intended it not, as F. *Persons* saith; yet in this learned mans judgement, there was no *lye* in it: and consequently there needeth no *mentall reservation* to save it from being a lye.

Secondly, and more agreeably to our Saviours minde, we may answere and say, that our Lord made as if he would goe further: yea, and meant it too, if their intreaties and importunitie had not stayed him. Therefore the Text saith, *They constrained him*; that is, they importuned him to stay; and he, overcome by their

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intreatie, stayed with them. The clearer meaning of which words, we may the better conceive and understand by a like speech, *Luke* 9.53. For there it is said, The Samaritans *received him not, because his face was as though he would goe to Jerusalem*; that is, by his behaviour it seemed that he meant to goe thither: and so he did meane it indeed. And so in this place, when it is said, that *he made as though he would goe further*: the meaning is, that he tooke his leave, and bad them farewell, or used some other such like behaviour, which made it seeme, that he meant

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meant to goe further. Yea, and so he meant indeede, saving that at their request he was contented to abide with them. And thus *Barradius*, and *Ribera*, two famous Jesuits, do interpret this place. We may answere saith the one of them, [a] *Dominum voluisse ulteriùs progredi, si non retineretur à Discipulis, &c. That our Lord indeede would have gone further, had he not beene detained by his Disciples, and that there was no untruth in this shew.* And the other, [b] *Nihil veritas fingit, Christ who is the Truth doth not faine any thing.* The common sort might think that he did feine, but it was no

[a] Barrad. to. 4. l. 8. c. 12. pag 356. 2.

[b] Ribera in Amos 2. nu. 21. pag. 344.

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c *Si enim eum non tenuissent, trānsiisset sine dubio, & isset longius.*

fiction or counterfeiting. c *For if they had not detained him, he out of doubt had passed by, and had gone on further.* Thus not only the evidence of truth, but the authoritie of Romish Doctors and Jesuits do vindicat this place from that false glosse that *Persons* putteth upon it; and do free our Lord Jesus from that slanderous imputation, which the Jesuit doth lay upon him, when d he saith that Christ in this place did *Equivocat:* and when e he calleth this dealing of his, *The dissimulation and fiction of our Saviour.*

d Mitig. cap. 9. nu. 58. pa. 386.
e Mitig. cap 9. nu. 72. p. 397.

The second place mentioned, and produced for Equi-

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Equivocation, is that speech of our Saviour, *Mar.* 13. *Of that day, and that houre; &c. This proposition* (saith [f] *Persons*) *had some reservation of minde: for that otherwise it had beene false.*

[f] Mitig. ca. 9. nu. 45. pag. 378.

Answ. Not so. Nay this inference of the Jesuit is false and fooliſh too. For our Saviour, according to his wonted manner elsewher, speaketh of himselfe, as he was reputed and knowne to be, that is, as he was man. And in that sense, the words have an usuall and cleare construction and signification: which is, that as he was man, he knew not of that day.

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This interpretation (a) *Persons*, doth acknowledge) is given by ancient Fathers in great number. Nor is this a *mentall reservation*, as *Persons* would have his ignorant Reader to beleeve: but an interpretation usually meant and understood by Christians, in these and such like speeches as these. And therefore our Saviour in this sentence did not keep one *secret sense* to himselfe in his inward minde, and signifie another to his Disciples in the words uttered.

But if it be an Equivocation, such as they fansie, what then shall the reservation be? *Persons*, knowing

a Mitig. ca. 9. nu. 48.

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ing that no man before the late invention of this *new Art*, did ever think of secret *reservations*, or mentall imaginations in our Saviours words: calleth every Exposition that any good Author giveth, by the name of *reservation*, and reckoneth that Author, for a favorer of his, like the mad man in *Athenæus*, who when any ship came to the Haven, put it in his Tables as one of his owne. But that which carrieth most shew of a *reservation*, is this; *The Sonne doth not know* the day of judgement, meaning that he knew it not so, as he would discover it unto them. For this explication

l.c.nu.49.

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tion is given by S. *Augustin*, and other Fathers saith *Persons*; and he addeth, (as triumphing in so plaine a proofe) that this exposition *expresseth the very same reservation in Christs words*, which they talk of in their *mixt and equivocall* propositions.

Answ. To this I answere two things: First, That the Exposition given by those Fathers, doth not imply any *equivocall* reservation. Secondly, that it doth not give the true sense or meaning of the place.

First, It containeth not any Jesuiticall *reservation*. For those Fathers which give that interpretation;

The

The Sonne knoweth not; that is, *not to make you know it*: or rather, *the Sonne knoweth it not*; that is, *he doth not make you to know it*; do fetch and gather this exposition, not from any secret conceit reserved in our Saviours minde, but from the use and acception and signification of the word, as it is used in Scripture. For so, say they, this word, *scio* or *novi*, is often used. As when God said to *Abraham*, *Now I know that thou fearest God*: and to the Israelits, *The Lord your God proveth you, that he may know, whether ye love the Lord, &c.* the meaning is, *that he may make you to know*. And from this

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Gen. 22. 12.
Deut. 13. 3

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this use of the word *scio*, to know, frequent, as they say in Scriptures; they think they may by the like reaſō, keeping the same proportion of speech, interpret the word *Nescit*, *knoweth not the day*; that is, *he doth not make you to know it.* Concerning which meaning of the Fathers exposition, if the learned Reader desire any further proofe, he may have enough to satisfie his minde, in that reverend and learned Bishop who wrote against *Eudæmon-Ioannes.* Now this interpretatiō of the word, being drawn frō the usuall acception of it in Scriptures, is nothing at all to the Jesuits purpose,

Rob. Abbot Antil. cap. 2. p. 22, & 23.

pose, who fansieth a *secret* clause kept in the minde, but no way included in the use of the word. Cap. 5.

Secondly, This interpretation, *The Sonne knoweth not*; that is, *he doth not reveale or make it knowne to you*; as it maketh nothing for the Jesuits Equivocation, so it is not greatly to our Saviours meaning. My reasons are two. First, if that were the meaning, then it would follow, that the Father did so know the day of judgement, as that he did *reveale* it unto them For that which this sentence doth deny of the Sonne, it doth by vertue of the exceptive particle adjoyned,

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ned, affirme of the Father, *No man, no nor the Sonne doth know it, but the Father.* Where if we fill up the construction and make the sentence perfect, the whole speech must be this; *No man, no Angell, neither the Sonne, doth know it, but the Father he doth know it.* Now in this speech take the word [*know*] in the sense of those Fathers, *he knoweth*; that is, *he maketh to know*, and then the sentence thus expounded, in plaine words, will be this, *No man, nor the Angels, neither the Sonne, doth make you to know the day of Judgement: but the Father hee doth make you to know it.*

But

But this is not true of the Father; and therefore that is not the true interpretation or meaning of the word. Cap. 5.

My second reason is; Our Saviour in these words, *No man—knoweth*; meant to shew how secret and unknowne the day and houre of Gods judgement was; but take the word in this sense, *hee knoweth not*; that is, *he revealeth not, or doth not make you to know*: and then this sentence doth not imply or inferre or signifie any secrecie of that day. For if thousands knew it, yet it might be said of the all, *They know it not*; that is, *they do not reveale it*,

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it, or make you to know it. And consequently, this interpretation doth crosse our Saviours meaning, and overthrow that, for which he intended it. Now, lay these together, and then there is lesse then nothing in our Saviours speech for the Jesuits purpose: both because the word cannot beare that sense in this place, which onely might seeme to favour them; and because, that sense, as it was understood by the ancient Fathers, was not meant to include any such *reservation*. And so I have done with this second place, which is the one of the places, that Doctor

Norrice

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Norrice did defend his Equivocation by.

Only, leſt ſome Popiſh Caviller, according to their uſuall maner, ſhould raiſe clamours after me, that I do deny and gainſay the expoſition of the Fathers: let the Reader remember, that the other interpretation, which I follow, is confeſſed by F. *Perſons* to be given by other Fathers in great nũber. And againe if any ſhall quarrell with me for leaving an expoſition of ſome Fathers, where I have ſo good reaſon for it; let him know, that I can produce divers of their owne Writers, who do reject as great a number,

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ber, and perhaps upon leſſer reaſon.

Thirdly, The third teſtimony is from the words of our Saviour. *Iohn* 7.8 which Father *Perſons* and other Equivocators recite thus *Ego non aſcendam ad diem feſtum iſtum, I will not goe up to Ieruſalem to this Feaſt*; and yet (ſay they) he meant to goe up, and ſo he went. And therefore here he had a ſecret *reſervation*

Anſw. They corrupt the Text two waies, 1 by altering the words. 2 by perverting the ſenſe.

1. By altering the words. For the Originall Greek is, Ἐγὼ οὔπω ἀναβαίνω, that is, *I do not yet goe up.*

And

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And their authentick Latin, *Ego non aſcendo, I doe not goe up.* And whereas ſome Copies had corruptly read it, *non aſcendam, I will not goe*;[a] *Lucas Brugenſis*, leſt any man might afterward miſtake, hath given admonition, that according to the *Roman Correction* of their Bible, ſet forth by the Popes authority, they may not chang *aſcẽdo* into *aſcendam*. Yea, and their Rhemiſts read it in their Engliſh Tranſlation, *I goe not up to this Feſtivall day*. Which was true in the very Letter, and meant by our Saviour according to the expreſſe words. For he did not meane then

a Roman. Correct. Iohn 7.8.

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then to goe up, but afterward when time served. And yet our *Equivocators*, to gaine some shew from our Saviours words, do corrupt not onely the Originall and truely authentik Greek, but their own Latin Text too. But it is no marvell: for such a false Art could never be upheld by true dealing.

2 By perverting the sense. For say, the words had beene, *I will not goe up*, as *Persons* and Doctor *Norrice*, and others would faine have it: yet the circumstances of the Text do shew, that that could not be meant of the whole time during the feast, or that he would not goe up at

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at all; becauſe it follow-
eth in the next words by
way of reaſon, *becauſe my*
time is not yet accompli-
ſhed, as the Rhemiſts
tranſlate it; or *becauſe my*
time is not yet fully come, as
it is more plainely in our
Tranſlation. Which words
do plainly ſhew his mean-
ing to be this, that he
would not then goe, when
they would have him: but
would goe, when he ſaw
his owne time. And this
he might both do and
meane, according to the
plaine ſenſe of the words
ſpoken. By which it may
appeare, that it is want of
proofe, and weakeneſſe of
their cauſe, that made thē
to draw-in this Text,
which

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which is so cleere against them. And so, it is the very same reason also, that forceth them (*for necessity hath no law*) to produce the many other speeches of our Saviour, which have as much affinity with Popish *Equivocation*, as there is agreement betweene Christ and Belial, or between Christ & Antichrist: as I could easily shew, if it were convenient to stand upon all their frivolous and idle allegations. But I think it not worth the while, either to tire the Reader, or to trouble my selfe with such fond Cavils. Onely for a generall answere to them all, let this be remembred;

membred; that there is never a Text produced by them for this purpose, but that learned expositors, both ancient and moderne, as well of their Church, as of ours, do interpret and expound it in some determinat sense, which they gather or observe either from the signification of the words, or the use and application of them in the Scriptures, or from some circumstances or considerations in the Text it selfe. And therefore such Texts, in the judgement of all such interpreters, are not to be expounded or understood of any *Popish reservations*, kept secret in

the Speakers minde. For such *reservation* as I shewed before, may be any that themselves will fansie. Insomuch, that the Priests do frame seven severall and distinct reservations, all alike fit for F. *Lifters* Equivocation, when he deceived his Keeper; and do intimat that they might have framed many moe, and all to as good purpose. And no doubt, as they imagined those seven, they might have invented seventy moe, that would have served the turne. In all which it is not possible for the Hearer or Reader of such a speech, to imagine, what the Speakers *reservation* is;

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is; it being not such as the signification of the words, or any circumstances of the businesse do yeeld, but as the minde of the *Equivocator* will fansie within his deceitfull heart. Nor do they in their *Equivocations* meane, that the Hearer should know their *reservations*. For their intent is, to reserve one sense in their owne brest, and to imprint another in the Hearers minde. This onely short note being observed, it will be easie for every Christian, that will open his eyes, to see that no place produced by them out of the Bible, doth include their secret

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and hidden *reservations*. Or if any Equivocator will cavill, or can say that there is any testimony of theirs, which may not receive satisfaction by this generall Rule, and is in his opinion worth the standing upon; let him produce it: and I will promise him either a solution of his reason, or a recantation of mine opinion. And thus much shall serve to be said concerning the Grounds and Reasons which Equivocators do build upon.

Now I proceed to set downe some few reasons against this new-found Art, and fond devise of *Equivocation*. And those for

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for this time ſhall be theſe five.

1 Becauſe this late doctrine of *Equivocation*, deſtroyeth the true nature of *Equivocatiõ*, whoſe name it beareth.

2 Becauſe it maintaineth a practice of lying, under a colour of Truth.

3 Becauſe it diſturbeth humane ſociety, and hindereth mutuall commerce.

4 Becauſe it impeacheth God of folly, in making his Laws againſt lying.

5 Becauſe it freeth the Devill from all juſt imputation of being a Lyer.

Arg. 1 The Jeſuiticall doctrine of Equivocation, doth deſtroy the true na-

Cap. 5. ture of Equivocation, which hitherto hath been received of all men, and now (for ought I know) is not rejected of any. This I proove thus: *Equivocation*, in the true nature thereof, is, when *a word or ſpeech hath moe ſenſes than one*. This the word doth import. For *Equivocum*, by the very notation of the name, is *vox æquè plura ſignificãs, a word indifferently betokening moe things*. And in ſome ſuch manner as this, do Writers of all ſorts explaine and deſcribe *Equivocation*. But in this new-deviſed *Equivocatiõ*, there is no word, nor no ſentence, or ſaying, that hath moe

moe ſignifications or ſenſes than one. For in their *mentall Equivocall* Propoſition, which they fanſie, neither the words taken by themſelves, nor the whole ſaying and ſentence intended by the Speaker, have any *Ambiguity* or doubtfulneſſe of ſignification, or any moe ſenſes then one; as I have ſhewed [a] before, out of the *Equivocators* owne Rules. And hence I may inferre, that either their *reſerved* Propoſition, is not an *Equivocall* and *double-ſenſed* Propoſition, as they call it without reaſon, and conſequently, that they do not by *Equivocation* ſpeak truth in

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[a] Cap. 1. Pag. 33.

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one sense, and mis-lead the Hearer with another sense: or else, if notwithstanding this, that Proposition be *Equivocall* and *double-sensed* still; then we must say, that there may be an *Equivocation*, where there is but one single sense and meaning. And that destroyeth the true nature of *Equivocation*.

To this reason, first their confession is, that [b] *verball Equivocation, which is, when a word or speech signifieth divers things equally,* [c] *indeed is onely true and proper Equivocation, and agreeth onely to the Definition of Equivocation, delivered not onely by*

b Pers. mitig. cap. 8. num. 8.

c Pers. ibid. num. 15.

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by Philoſophers, but Orators alſo: and that [d] *it is properly called Equivocation, when a ſpeech or word ſignifieth divers things equally, if we conſider the proper nature of Equivocation: and,* [e] *that mentall Equivocation in rigor is none.*

[d] Perſ. ibid. nu. 8.

[e] ibid. nu. 15.

2 Their anſwere is notwithſtanding, that their mixt Propoſition may be [f] *called Equivocation, in a more large and ample ſignification, as Equivocall may ſignifie an amphibologicall, doubt-full or double-ſenſed Propoſition, in reſpect of the Speaker and Hearer, whereof the one underſtandeth the ſame in one ſenſe, and the other in another. And the cauſe why it is*

[f] Perſ. mitig. cap. 8. nu. 10. pag. 313.

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so called, is rather by a certain similitude, then propriety of speech: to wit, that even as Equivocation properly by cõmunitie of name in things of different natures, by variety of significations in the selfesame words or speech, by custome of phrase and composition of sundry sorts, doth make different and doubtfull sences and meanings to the Hearer: so in this case, by mentall reservation of some part of the foresaid mixt Proposition, the like effect of doubtfulnesse is bred in the Hearers understanding. For more ready understanding of which perplexed speech, I note that there are three things said by this doubling *Equivocator.*

cator. 1 That it is onely *true and proper Equivocation*, and such as is comprised in the *Definitions* given both by *Philosophers* and *Orators*, when there are divers senses & significations in the words. 2 That *Equivocation* as they meane it in this question, hath no such propertie in it, nor is comprised in the *Definition*, that *Philosophers and Orators* have described *Equivocation* by. 3 That notwithstāding all this, yet it may rightly becalled *Equivocation*, because as true *Equivocation* breedeth divers senses to the Hearer, by the Ambiguity that is in the words, so this new-devised

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Cap. 5. deviſed Equivocatiō may breed divers ſenſes, one in the Hearer, and another in the Speaker, by reaſon of the ſecret reſervation that the Speaker imagineth in his owne minde. And this may ſeeme not ſo unreaſonable, becauſe words do ſignifie *ad placitum*, and may be changed every day. And therfore it is no ſuch fault, to frame a new meaning and another ſignification in this word, then ever any body did think off heretofore.

Rep. This anſwere doth not weaken mine Argument: it confirmeth and ſtrengtheneth it rather. For firſt, I do not except

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ſo much againſt their new ſignification of the word, as againſt the new explication and deſcription of it. For they ſay, that they call it *Equivocall*, becauſe it is a *double-ſenſed* Propoſition; and a *double-ſenſed* Propoſition therefore they call it, becauſe by it they ſignifie one ſenſe to the Hearer, and imagin another to themſelves. But this doth utterly deſtroy the very eſſence and entity of true *Equivocation*. For true *Equivocation* cannot be conceived to be without a diverſitie of meanings in the ſpeech: nor was it ever heard of, that a Propoſition could be *double-ſenſed*

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ſenſed, which had none but one ſingle meaning: nor is it imaginable that that ſaying ſhould be ambiguous, which the Hearer can take or conſtrue but one way.

Secondly, Their change and alteration of the word, to another different meaning, as it is by them here uſed, doth convince thē of falſ & naughty dealing: ſuch as we may obſerve Thieves to uſe, whē they have purloyned other mens goods. For Thieves (ſaith [a] *Tullie*) when they *have taken away* other mens goods, *do change the marks of them*, that it may not be known whoſe they are, or to whō they

[a] *Vt reliqui ſures, earum rerum quas ceperunt, ſigna commutant: ſic illi — nomina, tanquam rerum notas, mutaverunt.* Cic. de finib. bon. & mal. l. 5. num. 74. pag. 111.

they belong. And right so do our Equivocators deale in this case. For they change the *names, which are true marks* of things; that hereby they may conceale & hide the nature and propertie of the things themselves. I grant then, that names may change with times; nor is it any fault to alter the use of a word, so there be no wrong done to the thing, by the misse applying of the word: as likewise it is no fault neither, to change the *marks* of goods, when there is no fraud intended by it. But if the marks of goods be changed, that the propertie of them may be concealed, Cap. 5.

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cealed, that is a plaine trick of thieverie. And ſo, if names be changed, that the nature of the things may be perverted or obſcured, that is a trick of juggling, not inferior to that couſenage of the thief. And ſo it appeareth to be in this caſe. For this mungrill Propoſition of theirs, if it ſhould be cenſured by Philoſophers, Orators, or other learned men, no man but would judge it at the firſt ſight to be a lye: & ſo hitherto all men have ever called ſuch ſpeeches. But now our new Artificers have found another name for their new Art: they call it, Equivocation. And this they do for

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for a colourable ſhew, that it may be thought that there is no untruth, but onely an Ambiguity in the ſpeech: and that they in deceiving men by *mentall reſervation*, doe nothing but what honeſt men are wont to doe, when they utter ſentences, that may have divers meanings. Thus, while they change the names, they do alſo confound the things, and deſtroy their true nature, which wiſe men, and *Ariſtotle* among the reſt, have ever acknowledged to agree unto them.

Object. Nay, ſaith F. *Perſons*, but if *Ariſtotle* did not comprize *this our reſerved*

a Mirig. cap 8. nu. 16. p. 310.

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reserved Proposition under some of the three sorts of Logicall Equivocation, mentioned by him in his Elenchs, then he erred grossely in making an insufficient Division, which comprehendeth not all the parts of the thing divided. For if the said mixt Proposition (saith he) *be an Equivocation,* (as Jesuits say it is, in spite of all reason, and against the doctrine of all ages) *then must it have place among some of these three kindes: or else the Division should be insufficient.*

Rep. A ridiculous conceit: whereto I know no example, that may be parallel; but I will imagin one as neere as I can.

Suppose

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Suppoſe then, a Father divideth his Lands among his owne Children, and a Conie-catcher there by ſteppeth in, and layeth claime to a ſhare among them: and when the matter commeth to be debated in the Court, the Judge parteth the Lands among the Brethren, to whom onely they belonged, and ſhutteth out the Conie-catcher for a wrangler, that layeth claime where he hath no right. What if in this caſe the Conie-catcher ſhould complaine of the Judge, for partiall dealing, and reaſon againſt him, as *Perſons* doth againſt *Ariſtotle*, that *if this*

Conie-

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Conie-catcher have a right, and a ſhare in thoſe Lands, as himſelfe ſaith he hath: then the Judge *erred groſly*, that had excluded him? Would not every Boy kick ſuch a wrangling foole or knave ſhall I call him? out of the Court? And ſuch a ridiculous wrangler, is F. *Perſons*, who accuſeth *Ariſtotle* of a *groſſe errour*, for not rancking among his kinds of Equivocation, this of the Jeſuits, never heard of in the world before; & which the wrangler himſelfe doth elſe-where acknowledge not to be *true* Equivocation.

Arg. 2 This doctrine of Equivocation doth main-

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maintain a practice of lying, becauſe he whom they call an Equivocator, is in truth a Lyer, and that which they call an Equivocall Propoſition, is a lying aſſertion. I prove it thus. He that ſpeaketh to another that which himſelfe knoweth to be falſe, is a Lyer, & a lye it is, whenſoever there is [a] *falſa ſignificatio cum voluntate fallendi*, *a falſe ſignification with a minde to deceive* the Hearer. Or, to ſpeak in a Jeſuits word, [b] A lye is *verbum falſum; cum intentione fallendi*, *a falſe ſpeech, with an intention to deceive.* Which deſcription of a Lye, ſo farre as concerneth this purpoſe,

a Aug. contra mendac. c. 12.

b Tolet. Inſtrd. c. 54.

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c *Non est mendacium, dicere quod non ita est, sed dicere aliter quàm homo putat.* Tolet. ibid

d *Qui aliter quàm sentit, prolo quitur; alterum fallit, et fallere intendit. Nō enim sic proferit, nisi ut diversam opinionem in animo alterius generet. Hoc autem est fallere* Tolet. ibid.

pose, he explaineth thus. A false speech is here meant, when a c man *speaketh otherwise, then himselfe thinketh*: and it is said to be with intention to deceive, because d *He that speaketh otherwise then himselfe thinketh, doth deceive another, and intendeth to deceive him. For he would not so speak, but that thereby he may engender a contrarie opinion in another mans minde: and this is to deceive.* Thus the Jesuit describeth a Lye, and that agreeably to the received Doctrine of the Schooles. But this which is said to containe the nature of a Lye, is all of it found in the

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the new-deviſed *Equivocall* Propoſition. For firſt, that which the Equivocator uttereth, is falſe; and ſo he knoweth it to be: for [e] *it may ſeeme* (ſaith *Perſons*) *to have falſitie in it; and ſometimes alſo hath indeed, in reſpect of the words only, or underſtanding of the Hearer.* And the caſe is cleere, that the words uttered by the Equivocator, containe an untruth and a falſhood: for elſe they could not ſerve him for *evaſion*. But the words uttered are all that the Equivocator ſpeaketh; and therefore that which he ſpeaketh, is *verbũ falſum, a falſe word or ſpeech.* And ſecondly, that he ut-

e Perſ. mitig. c. 12. num. 2. pag. 484. & cap. 10. num. 22. pag. 424.

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uttereth this falshood *with minde and purpose to deceive* the Hearer, in the sense that *Tolet* here explaineth it, I have [a] shewed and proved out of their owne writings: nor can it stand with common sense, to conceive it otherwise. And hence it followeth that the Equivocator is a plaine lyer.

[a] Cap. 1. pag. 16. num. 6.

Answ. Their answere is, that though the words considered by themselves, and as they are understood by the Hearer, be false: yet as they are meant by the Equivocator, and as they are joyned with the *reservation* kept in his mind, they are true. The summe is, they

they are falſe of themſelves, but they are made true by the imagined *reſervation.*

Repl. This is a weake anſwer, and an impertinent ſhift; becauſe their *mentall reſervation* hath nothing to do either with Truth or Lying; as may appeare by this reaſon. Truth as it is here meant and Lying which is the contrary to it, are morall acts contained in the ſecond Table of the Decalogue or Tenne Commandements: and therefore do include a reſpect to our Neighbours, nor can they be underſtood without reference and relation unto other men:

so that lying consisteth in a signification of falshood unto others, and truth in signifying or uttering of that which is true; and without such signification, either performed by outward signes, or meant and intended to be performed, if occasion should be offered, Lying and Truth morally taken, can have no place. Upon this ground, which hath cleare evidence in it, *Bannes* a learned Schoolemen doth refute their opinion, who think that there may be a lye where there is no *purpose to deceive*. [b] *I think* (saith he) *that a minde to deceive, is*

so

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[b] *Mihi usque adeo videtur ille animus fallendi necessarius ad rationẽ mẽdacii; quòd sine illo mẽdacium esse non possit. Vt v.g. si Petrus absque aliquo teste proferat propositionem, quam scit esse falsam; ille non mentitur, quamvis dicat falsum in voce. Similiter si Petrus dicat Ioanni; Tu non es Ioannes: certè non mentitur, quãvis dicat falsum,*

so necessary in a lye, as that without it, a lye cannot exist. This he declareth thus: *If Peter, no man being within hearing, should utter a speech, which he knoweth to be false, yet he should not lye, though he shold speak an untruth in the words. In like sort, if Peter should say to Iohn, Thou art not Iohn, doubtlesse he should not ly, though he spake an untruth, because he cānot speak that with purpose to deceive Iohn himself.* And hereof he giveth this reason, *Because a lye is a kinde of fiction or faining, which is in the will, with reference to another, by which a man intendeth that another man may be-*

quia illud non potest dicere animo fallendi ipsum Ioannem. Huius ratio esse potest, quia mendacium est fictio quædam, quæ est in voluntate, propterea quòd est ad alterum per quam intendit homo, ut alius credat aliter, quam sentit ille, qui fingit, & mentitur. Quòd autem mendacium sit ad alterū, patet. Nam etiam veracitas, quæ est virtus opposita, est ad alterum, quum sit pars justitiæ, ut ait S. Tho. Dominic. Bannes to. 3. in 2. 2. q. 1. art. 3. Dub. 1. §. Pro decisione. pag. 16.

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leeve otherwiſe then himſelfe, who telleth the lye, doth think. And that a lye doth include ſuch reſpect and reference to another, is plaine (ſaith he) *becauſe that veracitie*, or the vertue of ſpeaking truth, *which is oppoſit to lying, doth conſiſt alſo in relation to another, becauſe it is a part of juſtice*. Thus reaſoneth this learned Frier. In this diſcourſe of his wee may note two things. Firſt, His Concluſion, which is, that both *lying* and *truth* morally taken, which hee calleth *veracitie*, do conſiſt in a relation and reference to others; ſo that no words uttered, with-

without reſpect of ſignifying ſomewhat to ſome other by them, can be either the ſinne of lying, or the vertue of true ſpeaking. Secondly, we may note his reaſon for proofe of this Concluſion; which is, that *veracitie*, or the vertue of ſpeaking truth, is a *part of juſtice*: and juſtice hath a reſpect to ſome other, to whom it giveth that which is his due. This reaſon I take to be unanſwerable; and then his Concluſion muſt needs be undeniable. It is proved then that truth morally meant, for a vertue or act of ſpeaking truth, which is a part of

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juſtice, and a duty which we owe to our neighbours; doth include a referēce & reſpect to others, which reſpect conſiſteth in ſignifying or declaring ur meaning to them, truly and ſincerely. But now in the *mentall reſervation*, ſhut up in the equivocators breaſt, there is no ſuch reference or relation, nor doth it admit of any intendment, to ſignifie or declare his meaning to others. Nay, it is therefore ſuppreſſed, and broken off from the ſpeech which is uttered in words, that nothing thereby may be ſignified to the Hearer. It followeth then, that this

reſerva-

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reſervation hath no point nor piece of morall truth in it. And therefore, if that part of the Equivocators propoſition, which he uttereth in words, were a falſe and lying ſpeech before; it muſt needes remaine a lye ſtill, for any help that this Reſervation can yeeld it.

Arg. 3 The Doctrine of Equivocation doth diſturb humán ſocietie, and deſtroyeth that mutuall coinmerce that one man ſhould have with another. I prove it thus. This ſocietie & cõmerce muſt needs be diſturbed, when men in wiſedome may not beleeve

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one another, upon their words or oaths: but if this Doctrine of Equivocation be received, men may not beleeve one another, either upon their words or oaths. This is prooved thus. The Equivocator professeth to *equivocat*, whensoever he may lawfully hold his peace; and if it be for any advantage of weight, upon his Oath too. Which how farre it may extend, I have declared in part already, and every man may easily conceive by himselfe: but sure in what businesse soever I have to deale with such a man, I cannot tell, but that he may

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may think it lawfull to conceale the truth, and consequently to *equivocat* with me. And in case his conscience will permit him to *equivocat* with me, (as in what case it will not permit him, I know not) then am I as sure to be deceived, and overreached by him, if I do beleeve him, as if I beleeved a plaine and downe-right lyer. For, my credence or beleefe can reach no further then to the words uttered; nor can I learne any thing from the Equivocator, but that which I can gather from his words: but all that is false and lying; as hath

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beene ſhewed by their owne Confeſſion. And therefore if I beleeve a man, when he doth *equivocat*, I am ſure to be deceived. I declare this yet further by a familiar example. Say, two Prieſts have layed a plot of Invaſion for the Kingdome, and being queſtioned upon their oaths concerning the plot, they both deny it. And the one, he ſaith, *I never meant or intended any ſuch thing*, underſtanding within himſelfe, *ſo as I meane to tell you of it:* and the other, he anſwereth in the very ſame words, *I never meant or intended any ſuch thing*; but hath for-

forgotten to frame a *reſervation* in his minde: the one of theſe by their Doctrine is a lyer, and the other an Equivocator. But in reſpect of being deceived by them, what difference is there betweene them? Shall I not as ſoone be deceived by the Equivocator, as by the Lyer? Yes certainely; it is no more ſafe to beleeve an Equivocating Jeſuit, then a lying Devill. And if this be ſo; then where men teach and profeſſe the Art of Equivocation, there in wiſedome men may not beleeve one another: and conſequently, they cannot have that com-

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commerce and ſocietie that men ſhould have among themſelves. I conclude this argument againſt Equivocators, in the very ſame manner, as S. *Auguſtin* did againſt Lyers, onely putting the name of Equivocator, where he did the name of Lyer. [a] *Either* (ſaith he) *we muſt not beleeve honeſt men; or we muſt beleeve them, who we think ought ſometimes to tell a lye; or elſe, we muſt beleeve that honeſt men will not at any time tell a lye. The firſt of theſe three is pernicious,* (and overthroweth ſociety.) *The ſecond is fooliſh,* (& expoſeth a man to the mercy of every cheating com-

a *Aut non eſt credendum bonis; aut credendum eſt iis, quos credimus debere aliquando mentiri; aut non eſt credendum bonis aliquando mentiri. Horum trium primum pernicioſum eſt, ſecundũ ſtultum. Reſtat ergo, ut nunquam mentiantur boni.* Aug. de mendac. cap. 8. pag. 6. f.

companion.) *It remaineth therefore to ſay, that an honeſt man will never tell a lye.* Thus that learned Father: by whoſe example I may reaſon againſt Equivocators in the very ſame manner. Either we muſt not beleeve honeſt men on their words or oaths: or wee muſt beleeve them, who we think may *equivocat* with us both in words and in oaths: or elſe, wee muſt beleeve that an honeſt man will not *equivocat*. The firſt is pernicious, the ſecond is fooliſh: and therefore we muſt reſolve upon the third, which is, that an honeſt man Cap. 5.

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man will not *Equivocat.*

Arg. 4 This Doctrine of Equivocation defeateth all Laws made against lying, and doth by consequence impeach God of folly for making any such Laws. I prove it thus. It is a folly to make such Laws, as are unavaileable, & cannot reach to the ends, for which they were made. But if Equivocation be admitted, Laws against lying cannot serve for the purpose, to which they are intended. This appeareth by two things. First, Gods Laws and precepts against lying were made for this purpose, to restraine mens tongues from speaking of

of falſhoods, and untruths. But by the Art of Equivocation a man may ſpeak any and all falſhoods that he will, and yet theſe precepts againſt lying ſhall never take hold of him: becauſe by a mentall *reſervation* warranted by this Doctrine, he may make any falſhood to become true. And therefore the Equivocator, notwithſtanding all Laws of God and men againſt lying, yet is at his libertie to utter what untruths he will, without the leaſt tranſgreſſion of any of thoſe Laws. Secondly, Laws againſt lying do intend prevention of hurt and

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and deceit to be used against our neighbour. But admit once of this new Doctrine of Equivocation, and no deceit toward our neighbour can be prevented by any Laws against lying. For if this Doctrine be warrantable, then all Laws against lying must be meant onely against such as do not keepe a reservation in their mindes, to make true the falshoods, that they utter in their words. And so, for example, when *Moses* saith, [a] *Yee shall not lye one to another*: and when S. *Paul* saith, [b] *Put away lying, and speak truth every man with his neighbour*

a Levitic. 19.11.
b Ephes. 4.25.

hour; the meaning of these Precepts must be to this purpose, *Speak no untruth, nor utter no falshoods to your neighbours, unlesse ye have some secret reservation kept in your minde, which if it be added, will make them to become true.* For, by the Equivocators Doctrine, if such *reservations* be kept in the minde, then all their words become true: and therefore they are no way included within these Precepts against lying. But if this interpretation of such Laws may be admitted, and such libertie of speech may be granted, without any breach Cap. 5.

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breach of these Laws: then these Laws do no way prevent the least danger of deceit and damage that may come to our Neighbour by untrue and false speeches; because I can deceive him as much by this equivocall *reservation*, as by a formall lye: as hath beene proved already. And from these considerations it followeth, that Precepts against lying are vaine, if the practice of Equivocation be lawfull.

Arg. 5 If the Doctrine of Equivocation be true, then neither men nor Devils can be convinced of lying. First, men cannot. For though they

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hey ſpeak never ſo vaſt
nd apparent falſhoods,
et who can ſay but that
hey have ſome *reſervati-*
s in their minde, that
may free their words from
being lyes? And yet all
ſorts of men, when they
heare evident untruths
uttered, do without con-
troll of any, charge the
ſpeakers with falſhoods
and lying. Which ſhew-
eth that all men judge of
lying and truth, by the
words uttered, and not
by fanſies reſerved in the
minde. As for example,
the Secular Prieſts do
charge F. *Perſons* with a
continuall practice of ly-
ing, ſo that [c] they give
him *the Whetſtone*, *and*
leave

c D. Ely in his Notes upon the Apologie. cap. 9. pag. 311. D. Bagſhaw in his Anſ. to Perſons Apologie, pag. 42. Reply to a brief Apologie. ca. 2. pag. 11.

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leave it with him too, as if they thought there were no such bold and impudent lyer in the World, that could winne it from him. But how did the Priests know, but that *Persons* spake with some *equivocall* reservations? And if so, then they broke the rule of charitie, in censuring him for a lyer, when he was but an Equivocator. And againe, F. *Persons* chargeth the Seculars with [a] *infinit number of untruths, lyes, slanders, and open falshoods uttered without scruple of conscience*; so that *the use of Equivocations was little needfull for them*; becaus they could take liber-

[a] Apologie for Subord. cap. 12. in the latter end.

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berty enough without
. But how doth F. *Per-*
s know, that his Secu-
r Brethren did not uſe
quivocation in all theſe
rue ſpeeches: and ſo
ade them true by ſome
ſervation? Thus all
en, when they finde
pparent untruthes utte-
d, ſticke not to charge
e ſpeakers with lying.
ut if the Doctrine of E-
ivocation be true, no
an can be convinced of
e leaſt lye, unleſſe him-
lfe will confeſſe it.

Secondly, The Devill
mſelfe, if this Doctrine
e true, cannot be con-
inced to be a lyer. For
ho can ſay, but when
e telleth us moſt palpa-
ble

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ble untruths, yet he m
reſerve within himſel
ſome clauſe to help all
Nay, if this Doctrine
true, it cãnot be ſuppoſ
with any reaſon, that t
Devill ever would
ever did tell any lye
all. For, whatſoever h
hath ſpoken at any time
be it otherwiſe never ſ
falſe and lying; yet
might be made true by
reſervation: and he ne
ther wanted, wit to de
viſe ſuch *reſervations*; no
will, by ſuch or any o
ther meanes to free him
ſelfe from the inputati
on of lying. Firſt, h
wanteth not wit. I ſhal
not needе to prove this
becauſe, as I ſuppoſe, i
wil

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will be confeſſed, that he is as quick and nimble at ſuch deviſes, as the neſt witted Jeſuit in the pack. But, if any man ſhall queſtion it, I will engage my ſelfe to prove it. Secondly, he wanteth not will, by this or any other trick to ſave his credit, and to avoid the imputation of lying. For, he knoweth that the greateſt hinderance to his proceedings, is, becauſe the World eſteemeth him for a lyer, and the Father of lyes: and if he could once but gaine to be accounted a true and honeſt dealer, (as by uſing Equivocation, he might as well prove himſelfe

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selfe to be no lyer, as any Jesuit can:) then he might finde more credit in the World. For which cause, [a] the Apostle saith that he *transformeth himselfe into an Angell of light*. And an ancient Writer telleth of a Monk, who was a strict and religious liver, that the Devill, [b] *purposing by a custome of Visions, to winne him to the beliefe of a future illusion* which he intended for him, *did for a long time, as a messenger of truth, shew him all true Visions*. And when by this means he had gained credit to be beleeved, then by another Vision, he perswaded him to renounce

a 2 Corin. 11.14.

b *Quum volens eum consuetudine visionum, ad credulitatem futuræ deceptionis illicere, verissima quæque multo tempore, Diabolus, velut veritatis nuncius, revelasset: ad extremum, &c.* Cassian. Collat. 2. cap. 8.

nounce Christ, and to become a Jew. And it is an usuall observation among Christians, that the Devill will tell some truths, that he may gaine afterward the more credit to his lyes. And therefore it can be no doubt, but that the Devill desireth not to be reputed a lyer; and would gladly put off from him all such imputation, if by any tricks he could devise how to effect it. Now lay these two positions together: first, That the Devill wanteth no wit to devise *reservations*; and secondly, That he wanteth no will, by this or any o-

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ther such devise, to avoid the discredit of a lyer: and then it will follow, that in reason we cannot imagin, that the Devill ever would or did tell a lye, if by an *Equivocall* reservation he could cleare himselfe. And, hence againe it may be deduced, that as our Equivocators doe challenge us for slandering them; because we call them lyers, when they sweare falshoods by imagined *reservations*: so the Devill himselfe might challenge GOD (be it spoken with reverence to his Majestie) for injustice and slander, because he hath branded him

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im with the note of a
er, and calleth him the
ther of lyes. But these
nsequents are most ab-
rd: and therefore the
octrine of Equivocati-
, from whence they
low, is most false.

Thus, by Gods grace
have declared, and I
ust, in some measure
fe cleared the points
ounded in the begin-
Now, for conclu-
on, I will onely com-
end one Caveat to the
ell-meaning Christian;
d that is, to beware
f trusting them, whose
ofession is to *Equivo-*
e. For such men are
oth more impious and
ore dangerous than

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any other sort of lyes that I know beside.

First, They are more impious, because among men of other Religions though there may be vicious persons, that make too common a practice of lying deceits; yet that is the fault of the men, and not of the Doctrine. But in the Church of Rome, their great Doctors do not onely practise this deceit, but praise it too and commend it to their Disciples, as *good arts very fit for scrupulous consciences*. Which doctrine cannot be conceived to be without great dishonour to God, and much dis-

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grace to Religion.

Secondly, They are more dangerous then any other sort of Lyers, because they come masked under a vizard of truth, and armed with resolution to protest, and sweare, and pawne their soules and salvations, upon the truth of that which they say, notwithstanding that for so much as they utter, and for all that you can heare or gather by them, all is most false, which they speak. From the consideration whereof, I inferred before, that it was not safe to beleeve a Jesuit, or any of his fellows or scholars; for

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that a man may as soone be deceived by an Equivocating Jesuit, as by a lying Devill. Now I adde, therefore wise Christians must beware of them, and if we will not be deceived, we must not beleeve either their words or oaths, in what businesse soever we have to doe with them. This Caveat, that it may the better appeare how farre it is to be extended; I will, for example sake, set downe some speciall cases of ordinary use, in which it will not be safe to beleeve them.

1 First then we may not safely beleeve them, when they are disputing, and

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and arguing for their Religion, and delivering points of their faith. For they tell us that Jesus our Lord did equivocat, when he preached of Prayer and Sacraments, and of his office of judging the World, &c. And I trow, Jesuits will be ready to imitat the example of Jesus; whose name they beare. But we neede not doubt of their meaning in this case: for they therefore alledge the example of Christ, that they may defend and make good their owne practice. And therefore when I heare a Priest or a Jesuit telling of Popes Pardons, & preaching of

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S. *Patricks* Purgatorie, &c. and when for theſe, he telleth me, of the conſent of the ancient Church, and alledgeth many Fathers to confirme his Aſſertion; how can I be ſure, that he doth not *equivocat* with me in that caſe? or what reaſon have I to think, but that he ſpeaketh againſt his knowledge, and conſcience? or how can I, without a note of raſhnes and temeritie, beleeve that he doth not wilfully belye the Fathers, and other Authors to ſerve his owne turne? and when he hath done all, make up all with a ſecret *Reſervation*, that I never

never dreamed on? Cap. 5.

Secondly, We may not beleeve them, when they give Anſwers, or beare witneſſe in a Court of Juſtice, or before a Magiſtrat; no, not though they ſweare what they ſay, and take it upon their ſoules and ſalvations. For they profeſſe to *equivocat* in ſuch caſes, if either the Judge be *incompetent*, or if he proceed *incompetently*. And when I heare one of them ſpeak and ſwear before any of our Governours or Rulers, eyther Eccleſiaſticall or Civill, what can I tell, but he may think either the Judge, or his proceedings

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to be incompetent and unjuſt ? Nay ſure, in moſt caſes, in which they have to doe before our Governors, they are knowne to hold, either the Judge or the proceeding or both, to be incompetent. And therefore I cannot ſee how wee may ſafely beleeve them, when they make anſwere, or give evidence upon their oath.

Thirdly, We may not beleeve them, when they tell of great wonders and Miracles, done by men of their Order and profeſſion; and by Saints and Images of their owne making. For they pro-

profeſſe to *Equivocat*, when it may be for ſome good to themſelves, and therefore much more when it may prove ſo great a good to their Order, to their Church, & to their Religion. And therefore when they tell me of many great miracles done by their men in the Indies, and by the Ladies of *Lauretto* and *Hall*; how can I tell, that they do not fitten and deviſe all that upon their fingers end, to gaine credit to their profeſſion? Cap. 5.

Fourthly, We may not beleeve them when they publiſh and diſperſe diſgracefull tales and

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and reports, againſt the profeſſors and Doctors of our Church. For the diſgracing of theſe men, may breede great advantage to their Religion: and beſide, it is an Axiom of theirs, *He muſt be diſgraced, becauſe he is an Enemy to their order.* And therefore, when they tell me of *Luther* and *Calvin* and *Beza* and *Bucer* and ſuch others, that they either deſpaired or recanted, or renounced their Religion; how may I beleeve them, that they doe not Equivocat? Nay it is certaine, that in the forging of theſe reports, they did either lye,

lye, or *Equivocat*, or both. And therefore when they now tell us, that many of our Reverend Biſhops, and learned Preachers and Scholars, are of their opinion, and think them to be in the right, but that for the worlds ſake, they diſſemble their judgement; how can I give credit to their words, or to their writings? And when they tell us, that ſuch a Doctor, upon his death bed; and ſuch a Biſhop toward his latter end, turned Papiſt, and renounced in their eare, what he had taught in the Pulpit, and was reconciled to the Church of Cap. 5.

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of Rome, by one that came and went inviſibly; ſhall wee beleeve them to ſpeak as they think? Nay, we ſhould rather ſpit in the Lyers faces, that preſume us to be ſo ſimple, as to beleeve an Equivocator in a caſe ſo availeable for his Order, and in a thing ſo unlikely and abſurd in it ſelfe; that the narration of ſuch a thing, might call in queſtion the truth of a knowne honeſt man.

Fiftly, We may not beleeve Equivocators in matters of common life, and civill converſation. For they profeſſe to *Equivocat* in moſt caſes of

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of common practice, and in all caſes in which they are not bound to reveile the Truth, if the thing may be for their advantage. And therefore if one of them ſhould contract to marry a mans daughter amongſt us, how can any of us tell that the Equivocator thinketh himſelfe bound to lay open his heart, and to ſpeak the truth in this caſe; and that therefore in his opinion hee may not Equivocat and deceive us? And if hee promiſe to pay mee a ſumme of money, how can I tell that he keepeth not a *reſervation* be-

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behind, that may disanull his promise aforehand; as that hee will pay it, if himselfe shall think it necessary, or if he shall have so much to spare, or if he have nothing else to doe with his money? &c. And so, if he undertake to be my Sollicitor for my Law-businesses, or my Physician for my body, or my Counsellor in any doubtfull case, &c. how shall I be assured that I may beleeve his word, and that he doth not for some secret reason kept to himselfe, think it lawfull to cheate me by a mentall *reservation*? Surely, for mine

mine owne part, if I may know him that professeth the Art of *Equivocation*, I will trust him no further then I would do a common and noted Lyer, that is no further then I do see him.

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FINIS.